# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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BISHOP ONDERDONK'S ADDRESS TO THE FIFTY-FOURTH CONVENTION OF THE DIOCESE OF NEW YORK. (*Continued from page 125.*)

On Monday, June 25, I attended in this city, the Annual Meeting of the Managers of the General Protestant Episcopal S. S. Union; and on the same day, and daily, until the following Friday, inclusive, the annual meeting of the Trustees of our General Theological Seminary. During the week there occurred also the annual examination of the students before the attending bishops, and a committee of the trustees; and the Commencement of the Seminary; at which, held on the Festival of St. Peter the Apostle, Friday, June 29, twenty-six young men, being the then senior class, received the testimonial awarded by the trustees and professors to those who have satisfactorily pursued the whole course of studies, and thus became enrolled among the alumni of the institution—an honor correctly confined in this seminary to those who have completed the duties of its students.

Third Sunday after Trinity, July 1, in St. Mark's Church, *New York*, ten of the young gentlemen, referred to above, were admitted to Deacons' Orders, viz. Tapping R. Chipman, Samuel Cooke, William E. Eigenbrodt, John B. Gallagher, William W. Hickox, Alfred H. Partridge, Samuel Penny, jun., John A. Spooner, Isaac Swart, and William Walton.

Mr. Chipman is officiating at Brockport, Monroe county. Mr. Cook is the missionary at Lyons, Wayne county; and Mr. Eigenbrodt the minister of St. Peter's Church, Bainbridge, Chenango county, which has been severed from the parochial charge of the Rev. Norman H. Adams, who now confines himself to his other parish, St. Matthew's Church, Unadilla, Otsego county. Mr. Gallagher is the minister of St. Paul's Church, Syracuse, Onondaga county; where he succeeds the Rev. Clement M. Butler, who, I learn from the public prints, has become rector of Zion Church, Palmyra, Wayne county, vacated by the resignation of the Rev. John D. Gilbert, whom ill health compels, I am sorry to say, to suspend the exercise of the public functions of the ministry. Messrs. Hickox and Penny have removed to the Diocese of Rhode Island. Mr. Partridge is the assistant minister of St. Matthew's Church, Bedford, Westchester county. Mr. Spooner has been supplying the place of the Rev. Aldert Smedes, jun., rector of St. George's Church, Schenectady, whose safe return yesterday from an excursion to Europe for the benefit of his health, it gives me great pleasure here to record. Mr. Swart is the assistant minister of Christ Church, Cooperstown, Otsego county, and Mr. Walton of John's Church, Yonkers, Westchester county.

In the afternoon, confirmed 5, for the parish of St. Mark's Church, Williamsburgh, *Kings county*, which was then without a house of prayer, in the justice's court-room in that village, the usual place of worship for the congregation.

Tuesday, 3, in All Saints' Church, *New York*, admitted George Ogle to Deacons' Orders.

Mr. Ogle has been chosen to the temporary supply of Calvary Church, Homer, Courtlandt county; whose rector, the Rev. Henry Gregory, is about going on an important agency for the Domestic Committee of the Board of Missions.

Friday, 6, in St. George's Church, Flushing, *Queens county*, confirmed nine members of the Rev. Dr. Muhlenberg's Flushing Institute.

In the afternoon, it gave me great pleasure to visit the buildings, then but partially completed, for the accommodation of St. Paul's College, at College Point in the town of Flushing. The building of the noble edifice, of which I mentioned in a former address my laying of the corner-stone, having advanced to nearly the completion of the foundation, was necessarily suspended in consequence of the very unfavorable change in the financial affairs of the country which took place about that time. The very neat and commodious edifice of wood of which I have just spoken, being now finished, is designed for the general accommodation of the college until the larger and more substantial one can be completed; and then to be appropriated to primary departments.

Fourth Sunday after Trinity, July 8, in the morning, confirmed 49 in St. Andrew's Church, Richmond, *Richmond county*, and in the afternoon, preached in Trinity Chapel, Factoryville, in the same parish. On each of these occasions, I was much pleased with an examination, by the rector, in the Church Catechism, during service, of an interesting class of catechumens.

Wednesday, 11, in St. Philip's Church, *New York*, admitted Isaiah G. De Grasse, a young man of African extraction, whose examinations had evinced ample literary and theological attainments to Deacons' Orders. Mr. De Grasse was immediately appointed to the charge of the missionary station comprising the colored Episcopalians in the towns of Jamaica, Newtown, and Flushing, Queens county.

Fifth Sunday after Trinity, July 15, in St. Paul's Church, Sing Sing, *Westchester county*, admitted Ebenezer Williams to Deacons' Orders; and preached again in the afternoon.

Mr. Williams is the missionary at Hoosick Falls, Rensselaer county; the former missionary, the Rev. Nathaniel O. Preston, having removed to the Diocese of Vermont.

Sixth Sunday after Trinity, July 22, in the morning, confirmed 8, and administered the communion in St. Matthew's Church, Bedford.

In the afternoon, baptized an adult, and confirmed 3 in St. James' Church, North Salem.

Monday, 23, confirmed 2 in Christ Church, Patterson, *Putnam county*.

Tuesday, 24, confirmed 8 in Zion Church, Wappinger's Creek, *Dutchess county*.

Festival of St. James the Apostle, Wednesday, July 25, in Trinity Church, Athens, *Greene county*, admitted to Deacons' Orders Edward Reed, an alumnus of the General Theological Seminary.

Mr. Reed has removed to the Diocese of Tennessee.

Friday, 27, in the Presbyterian church, Lowville, *Lewis county*, confirmed 2. A parish has since been here organized.

Saturday, 28, in Christ Church, Sackett's Harbor, *Jefferson county*, in the morning, baptized an adult, and preached; in the afternoon confirmed 9. I also on the same day, and in the same parish, baptized an adult in private.

Seventh Sunday after Trinity, July 29, in Trinity Church, Watertown, admitted the Rev. Charles G. Acly, deacon, the minister of the parish, to the priesthood; in the afternoon confirmed 14, and preached again at night.

Tuesday, 31, for the parish of Grace Church, Canton, *St. Lawrence county*, where a church is now in the course of erection, confirmed one in the court-house.

Wednesday, August 1, in St. Paul's Church, Waddington, admitted Washington Philo to Deacons' Orders; and in the afternoon, baptized 2 adults, and confirmed 13.

Eighth Sunday after Trinity, August 5, in Christ Church, South Danby, *Tompkins county*, admitted the Rev. Humphrey Hollis, deacon, the missionary there, to the priesthood, and in the afternoon confirmed 4.

Monday, 6, for the parish of St. Paul's Church, Owego, *Tioga county*, confirmed 9, and administered the communion in the Presbyterian church.

Tuesday, 7, in Trinity Church, Elmira, *Chemung county*, baptized 5 adults and one child, and confirmed 15.

In the evening, preached in St. James' Church, Jefferson.

Wednesday, 8, consecrated St. Mark's Church, Penn Yan, *Yates county*; and in the afternoon, baptized therein an adult, and confirmed 7.

Friday, 10, consecrated St. Clement's Church, Wethersfield Springs, *Genesee county*, a beautifully finished and furnished brick edifice, for which we are mainly indebted to the liberality of two brothers—and administered the communion; and in the afternoon baptized therein a child, and preached again.

Ninth Sunday after Trinity, August 12, consecrated Grace Church, Lockport, *Niagara county*; in the afternoon confirmed 4 therein; and preached again in the evening.

Monday, 13, in Christ Church, in the same village, admitted the Rev. Ebenezer H. Cressy, deacon, its minister, to the priesthood; and in the afternoon confirmed 10.

Tuesday, 14, in St. Paul's Church, Lewiston, confirmed 21, and subsequently, at her residence, a sick member of the parish.

Wednesday, 15, at a visitation designed for Trinity Church, *Buffalo*, which is, as yet, accommodated with only a temporary chapel, confirmed 8 in St. Paul's Church, which had been appropriated to the use of the sister parish on this occasion, in the exercise of that Christian kindness and good-will with which an elder ought always to regard a neighboring junior congregation.

Friday, 17, consecrated St. John's Church, Ellicottville, *Cattaraugus county*, and in the afternoon, baptized therein 4 children, and confirmed 4 persons.

Tenth Sunday after Trinity, August 19, preached, morning and afternoon, in St. James' Church, Batavia, *Genesee county*.

Wednesday, August 22, and Thursday, 23, were spent in the city of Utica, in attendance at the Special Convention of this diocese, called agreeably to a request made of me by the last Annual Convention. Of the proceedings of the Special Convention, you, of course need not be told. I cannot, however, refer to them without recording the sense of devout gratitude to the God of all grace, in which I doubt not my heart finds full sympathy in yours, for the good spirit with which the proceedings of that meeting were generally characterized. It was evident that Christians were engaged in a Christian work, and that there was a holy determination that the division contemplated of the large territorial limits of the diocese should be attended with no division in affection and in good-will.

On the great question respecting which that Convention was called, my views were, as is well known to you, that the division of the larger dioceses is the only proper remedy for deficiency in Episcopal visitation and supervision, arising from the inconvenient extent of the diocesan's jurisdiction. On the question, whether present circumstances require present action on the part of this diocese in the matter of its division. I felt that, for various reasons, my brethren of the clergy and churches of the diocese were better able to judge than myself. Not, therefore, suffering myself to be swayed by any decided opinion or feeling on this point, I cheerfully held both in suspense until there should be a decided and final expression of the sense of the diocese. That was emphatically given, after ample discussion, by the Special Convention. My mind on the subject, therefore, according to the deliberate, and as I did not for a moment doubt right and proper determination which I had formed, was then also made up; and I could no longer hesitate in the conviction that it was best the diocese should be divided as soon as it could be constitutionally and canonically. With this view, I attended the late General Convention, and gave my influence in favor of the result whereby that body, by a large majority in the House of Bishops, and an almost unanimous vote in the House of Deputies, effected that alteration in the general constitution of our Church, agreeably to which the division of our diocese has been conclusively determined on.

The Convention at Utica having adjourned to meet in this city, I resumed my visitation, and prosecuted it as follows.

Festival of St. Bartholomew the Apostle, Friday, August 24, in the morning, confirmed 8 in St. Peter's Church, Oriskany, *Oneida county*.

In the afternoon, confirmed 7 in St. Paul's Church, Holland Patent.

In the evening, confirmed 29 in Trinity Church, *Utica*, and afterwards, at her residence, a sick member of the parish.

Saturday, 25, confirmed at his residence, a sick member of Grace Church, Norway, *Herkimer county*, and afterwards, for the same parish, 6 in a church of which the Episcopalians are part owners.

In the evening, preached in the Baptist church, Newport.

Eleventh Sunday after Trinity, August 26, in Trinity Church, Fairfield, admitted the Rev. William Baker, deacon, the missionary there, to the priesthood; and in the afternoon, confirmed 7.

Monday, 27, in Immanuel Church, Little Falls, admitted the Rev. Thomas Towell, deacon, the missionary there, to the priesthood; and in the afternoon confirmed 13.

Tuesday, 28, preached afternoon and evening in the court-house, Fonda, *Montgomery county*; baptizing also, at the afternoon service, two children. A church has since been organized in this village.

Friday and Saturday, August 31, and September 1, and Monday, September 3, I attended, in this city, a meeting of the Trustees of the General Theological Seminary; and on the first of these days, a meeting of the Managers of our General Sunday School Union.

The seminary, though prosperous in the fulness and excellence of its course of study, and in the great good it is doing to the cause of religion and the Church, through the annually increasing body of its alumni, stands in the greatest need of pecuniary assistance; and this, to meet its necessities, and save it from the most serious curtailment of its operations, must be both prompt and liberal. No one at all acquainted with the facts in the case, can doubt for a moment that means, abundant means, are in possession of the members of our Church to enable them to extend the needed aid with all its requisite liberality and promptness. If, brethren, every congregation of our communion in this country would contribute at the rate of but one half dollar per annum, for each communicant therein, for five years to come, all its expenses, on their present footing, would be fully met, and a fund raised sufficient for their continuance, on the same footing, in all future time; while whatever more might be done in this way—and more surely might easily be done; and whatever might be added by more munificent benefactions, as donations and bequests, would go to the very desirable enlargement of its operations, the more equitable remuneration of its professors, more extensive provision for the comfortable maintenance, during their term of study, of such of its students as are insufficiently favored with the temporal blessings of Providence, and the securing of the very desirable end of enabling its alumni to gratify their love of study by a longer devotion to the increase of their stores of theological erudition.

Brethren,—Let New York be forward herein to do her duty. Let the sad consequences which we see all around us of the boldness of infidelity, the pestiferous insinuations of heresy, the factiousness of schism, and the disorganizing and demoralizing influences of enthusiasm and fanaticism, lead us to do all that God in his good providence may enable us to do, for increasing among us the number of pious, orthodox, and well learned ministers of the Gospel, and bringing the public mind under the wholesome influences of their ministrations and instructions. May I not hope that no clergyman of this diocese can come to another convention, feeling that he has done his duty, unless he has pressed upon his people *their* duty in this most important matter, and given them an opportunity of showing their practical sense of it; nor any lay-delegate, who has not, by his own contribution, and by his improvement of whatever influence he may possess, shown that he, too, has *felt* his obligations to the Saviour who loved him unto death, and who established his holy Church, and set therein his ministry, for the best interests of mankind—their comfort, joy, and welfare in this world, and their eternal happiness in the world to come.

Twelfth Sunday after Trinity, September 2, in St. George's Church, Hallet's Cove, *Queens county*, preached and administered the communion; and in the afternoon confirmed three persons. I was happy to find here much improvement in the material, as well as, I trust, in the spiritual edifice.

From Wednesday, September 5, to Monday, 17, inclusive, I attended the General Convention of our Church in Philadelphia. It was a season of deep interest. All the bishops were in attendance, and a very full delegation from the clergy and laity of the several dioceses. It was a new thing for the bishops to assemble without the presidency of the venerable prelate whose loss, since the immediately preceding General Convention, our whole communion had deplored. Such an event, indeed, had but twice occurred since the organization of our Church, that is, in the first two General Conventions, those of 1789 and 1792. It is but justice, however, to add, that we were reminded of our departed father, not by the absence of the courtesy, impartiality, and fraternal respect and confidence, and of the constant and patient fidelity to the duties of his place, with which he presided over our counsels; but by the striking similarity in these respects, between what had been, and what was now experienced from the venerable senior member of our house.

Many very important matters were presented to the notice of the General Convention—some of them involving *principles* on which there were cherished by its members, in both houses, differing views. But all were discussed with mutual good will, and under the influence of that Christian charity, one of whose happiest developments is the courtesy which represses rudeness and ill nature, and is tenderly regardful of the feelings of others. And such will ever be the case with true and consistent Christians, when engaged in mutual deliberation; and it furnishes better evidence, by far, of the influence of evangelical affection than all the boasting of it that can be vaunted; and evidence without which the sturdiest claim to *religious experience* will be justly exposed to suspicion, if not to ridicule.

Among the subjects discussed and decided at the General Convention, you are prepared to hear of one in which our diocese had an especial interest. The alteration of our general ecclesiastical constitution, of which the proposal and announcement led to the measures adopted at our last stated Convention, and at the Utica meeting of the Special Convention, touching a division of the diocese, was finally agreed to, and thus effected; as appears by the journal of the adjourned meeting in this city of the special Convention; which, having obtained leave of absence from the house of bishops for that purpose, I attended on the evening of Tuesday, September 11.

The Utica meeting of this special Convention could only deliberate and determine upon what the diocese desired to have done in the event of the then proposed alteration of the general constitution being ratified by the General Convention. This proposed alteration required ratifying action by the General Convention, after a diocesan Convention had acted under it. Therefore, in order that this diocese might immediately avail itself of the alteration of the general constitution, if finally adopted by the General Convention, it must act during the session of that Convention, that is, after it had ratified the proposed alteration of the constitution, and while it might still ratify our action under that alteration. But any action of the Convention of this diocese during the session of the General Convention must necessarily be short and hurried. Therefore the special Convention was called a sufficient time before the General Convention, to allow of due deliberation on the important matters necessarily claiming attention, and at a place so central as that the whole diocese might, with the greatest attainable facility, be there represented. The meeting thus held, having duly and deliberately considered what ought to be the course of this diocese, in the event of the general constitution allowing, according to the proposed alteration of it, of a division of dioceses—that is, first, whether it should divide, and secondly, what should be the line of division—determined that a division according to a line particularly defined should take place on the first of November next.

(*To be continued.*)

## COMMUNICATIONS.

For the Churchman.

### PROCEEDINGS OF THE GENERAL CONVENTION.

(*Continued from page 126.*)

*Philadelphia, Thursday, Sept.* 13, 1838

A message was received from the House of Bishops, concurring in the proposed addition of the note to the table of movable festivals and fasts. Also a message proposing to alter article 1 of the constitution, so as to read "the first Wednesday of October," as the time of meeting of this Convention.

Rev. Dr. Hawks called up the proposed amendments of the canons respecting candidates for orders, and ministers of other denominations. The canons were now printed, and copies of them were ready for distribution among the members. The house resolved to take up the subject. Dr. Hawks remarked that there are three canons on this subject proposed to be altered: canon 9, of 1832, which relates to candidates for orders; canon 3, of 1835, relating to ministers of other denominations; and canon 13, of 1832, which has respect to the learning of those to be ordained. The alterations in the two former only had been printed; the changes proposed in the third were merely verbal. The following copies will show the canons in their original form, and as proposed by the committee to be amended:—

| *Canon IX. of* 1832, *as now existing.* | *Proposed amendments.* |
| --- | --- |
| *Sect.* 4. When a person applying to be admitted a candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two presbyters of this Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the bishop, with the consent of a majority of the clerical members of the Standing Committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty seven years of age, nor shall any person be ordained under such a dispensation until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these canons, the bishop shall have the sole discretion of dispensation, without reference to the age of the candidate as mentioned in this section. | *Section* 4. When a person applying to be admitted a candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two presbyters of this Church, stating, that in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the bishop, with the unanimous consent of the members of the Standing Committee present at a meeting duly convened, shall have granted said dispensation. This dispensation shall not be granted to any person under thirty years of age. In case the person applying to be admitted a candidate is more than thirty years old, the bishop, with the unanimous consent of the members of the Standing Committee present at a meeting duly convened, may allow the dispensation mentioned in this section; but in such case no dispensation shall be allowed to permit the ordination of the candidate in a shorter period than three years, to be computed from the day he is received by the bishop as a candidate on the testimonial of the Standing Committee. In regard to the knowledge of the Hebrew language, in all cases in these canons, the bishop shall have the sole discretion of dispensation, without reference to the age of the candidate. |
| *Sect.* 7. If, after obtaining the canonical testimonials from the Standing Committee, the person be admitted as a candidate by the bishop, or, if there be no bishop, by the Standing Committee, he shall remain a candidate for the term of three years before his ordination, unless the bishop, with the consent of the clerical members of the Standing Committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year. | *Sect.* 7. If after obtaining the canonical testimonials from the Standing Committee, the person be admitted as a candidate by the bishop, or, if there be no bishop, by the Standing Committee, he shall in all cases remain a candidate for the term of three years, if he be under the age of thirty years; if he be more than thirty years old, then, and in such case, it shall be lawful for the bishop, with the unanimous consent of the Standing Committee, to grant him a dispensation as to time, provided that such dispensation shall not release him from the necessity of being a candidate for at least one year. And in all cases where this dispensation as to time is allowed, it shall not be lawful to grant to any candidate receiving its benefit, any dispensation as to Latin, Greek, and other branches of learning not strictly ecclesiastical. |
| | *Section* 11. Canon IX. of 1832, is hereby repealed. |
| *Canon III. of* 1835, *as existing.* | *As recommended by the Committee.* |
| IV. Satisfactory evidence of the applicant having been, for the last six months, a communicant of this church, provided that the bishop, on special grounds, and acting with the consent of the clerical members of the Standing Committee, may dispense with the last-mentioned requisite. | Dele paragraph IV. of section 2. |
| *Sect.* 3. When a person with the literary qualifications required by canon XIII, and ascertained as directed in canon XIV., sect. 3, who has been a candidate for the ministry of some other denomination, or is a licentiate (or in some equal and corresponding station) therein, shall apply for orders in this Church, there may be deducted from his term of candidateship by the bishop, with the consent of the clerical members of the Standing Committee, as long a period as he has already prosecuted theological studies as a duly entered or admitted candidate of said denomination; provided he shall have been a candidate for orders in this Church for at least six months. The testimonials of character and attachment to the Church, addressed to the Standing Committee, shall be as in the first and second sections of this canon, and his examinations, besides having the usual object of ascertaining his proficiency in theology, and the other required studies, shall also be especially directed to the points in which the denomination to which he before belonged differs from this Church, with the view of testing his soundness and sufficient information in the same. | *Sect.* 3. Every candidate for the ministry of some other denomination, who applies to be received as a candidate for orders in this Church, may be allowed by the bishop, with the unanimous consent of the members of the Standing Committee present at a meeting duly convened, the period of time during which he has been a student of theology or candidate in such other denomination, provided such time does not exceed two years. And the testimonials required from such candidates, and from all licentiates in other denominations, to be laid by them before the Standing Committee, shall be the same as are required by this canon from ministers coming from other denominations. *All* persons seeking admission into this Church under this canon are to be considered as candidates for orders. |
| *Sect.* 5. The twenty-first canon of 1832 is hereby repealed. | *Sect.* 5. The third canon of 1835 is hereby repealed. |

Some brief remarks ensued on the part of different members, as to the manner in which the question should be taken. At the request of Dr. Milnor, the Secretary read the proposed alterations of canon 9, of 1832, on which it was determined first to act. The question was then put on the first amendment in section 4.

Rev. Mr. Parks said, he had waited to see an older member rise to address the house, but he had waited in vain, and is compelled to express his own views. He is opposed to the alterations contemplated in this section, on the grounds which he would proceed to state. The canon might be divided into two parts. The first prescribes the qualifications for candidates. To these he has no objection. He does not think them too great. The literary and theological qualifications proposed are not more than the Church should insist on, and should any individual be admitted with less it will be his misfortune. His objections relate to that part of the canon which restricts the exercise of the dispensing power in two or three cases, in which it has hitherto been left principally to the discretion of the bishop. The restrictions make the canon of great length. It is almost interminable. He does not believe that in the days of St. Paul such a canon would have been accepted; nor is it becoming Christ's people. The power of dispensation spoken of in the canon actually takes away authority and discretion from the bishop. We have departed in this respect from the primitive model of a bishop. The epistle to Timothy shows how different the apostle's idea was of the Episcopal powers. By the proposed alterations we tie the hands of the bishop, and leave every thing to the decision of the Standing Committee. He does not believe this would have been done in the days of the primitive bishops. The evil produced by such limitations is greater than any good effected by them. He has no fear of the overreaching of a bishop who has the full and scriptural authority that belongs to his office. He fears much more the timid, side-wind kind of conduct of the bishop who is stripped of his full powers, and is jealous of what remains. Tyrants are not those who possess unlimited power, but those who are conscious of restrictions on their authority. It has been urged that abuses have crept into the exercise of the dispensing power, and that improper persons have in consequence been admitted into the ministry of the Church. But he would ask, have there been none of this character in the ministry who received no dispensation? This is the only evil that can be charged to the present canon. It may be answered that there can be no objection to provide against this abuse. But if there be these abuses, legislation cannot cure them. The canon is not a remedy. We need the spirit which governed the councils of the apostles; their faith, integrity, holiness. We have come down from that high standard; and now we are attempting to guard against abuses in this state of degradation, when we should seek the remedy in greater purity of character. When the Church first began to decline it was through the instrumentality of legislation; and it legislated itself in one thousand years into a carcase. We are now following the same course. If we would correct the abuses complained of, we must cultivate greater holiness. Canons on this subject are of no use; they only aggravate the evil. For these reasons he would have the proposed alterations recommitted, and let the committee be instructed to report a canon in shorter terms, stating the qualifications required of candidates. Then as to those who would come in without the full qualifications, provide for them by giving a general power of dispensation to the bishop, with the consent of a majority of the Standing Committee, in each individual case. But it is said this power will be abused. He expects it will be. Evils will arise under any regulations. But can we remedy them by such restrictions as are now proposed? Or if we remedy some, shall we not give rise to other evils and abuses still greater? He is willing to trust the bishop. Heap responsibility on him—we have no right to deprive him of any part of his responsibility. It is inexpedient to do this, and may tempt him to pervert the law by means of some loophole. Load him then with responsibility, and if he abuse it cashier him.

Dr. Hawks rose in answer, and remarked that the objections of the Rev. gentleman from Virginia, (Mr. Parks) divided themselves into two particulars; the first, the great length of the canon, and next, the confiding of the dispensing power to the Standing Committee instead of the bishop. The sense of his remarks is, that we shall have no provision on the subject, but leave it to the discretion of the bishop with the judgment of the Standing Committee. As to the length of the canon, Dr. Hawks will only say, that had the duty devolved on the gentleman to examine the numerous considerations connected with this question, and to bring all the necessary provisions into one canon, he would have found himself at a loss to make it shorter than the one now proposed. There are several classes of individuals who may apply for admission to orders in the Church, for all of whom the canon must provide. 1. Young men who have been bred as Episcopalians, and have completed the regular course of preparation. This is a plain case. 2. Men of mature years, who have also always been Episcopalians, but without the full qualifications of the preceding class. They evidently do not stand on the same ground as the former, and must be provided for. 3. Men who are not Episcopalians, but who have commenced their theological studies in some other denomination. 4. Individuals who have completed their studies, and have become licentiates in Nonepiscopal denominations. And 5. Ordained ministers of other denominations. It was next to impossible, without making a law more extensive than any we now have, to provide for all these cases. The existing provisions are already divided into several statutes, and these the new canon proposes not to annul, but only to modify. But a further objection is raised against the canon on the ground of its lodging the dispensing power with the Standing Committee, and it is said that it will be better exercised by leaving it to the discretion of the bishop. In answer to this objection let us take a view of the history of the dispensing power in the Church. It will be found to be of great antiquity in our branch of it. It was introduced among us at an early period, and has at different times been modified and changed. The facts are as follows. They occur in the canons on the learning of candidates; which early prescribed a course of qualification not less extensive than that now required. In 1789, it was enacted in General Convention that the candidate should possess the learning prescribed by the canon, unless *two-thirds* of the Diocesan Convention to which he belonged recommended a dispensation and there appeared good reasons moving thereto. In 1792 the subject was again discussed, when, with some additions to the literary qualifications, the same provision as to the dispensing power was continued. In 1795, it having been discovered that as the State Convention met only annually it would frequently be inconvenient to refer to that body, by an amendment of the existing canon the bishop was empowered to dispense with a part of the prescribed requisites, in consideration of certain other qualifications in the candidate. This plan was tried four years, during which the dispensing power in all points was exercised by the bishops. In 1799, a canon (which Dr. Hawks read) was passed declaring that as in the canon of 1795 a power of dispensation was vested in the bishops, which power was too indefinitely expressed, and may also be abused; so much therefore of that canon as authorized bishops to dispense with any of the prescribed qualifications was repealed. The dispensing power was thus taken away from the bishops and given to no other body, while yet the canon requiring the usual qualifications remained in operation. There was therefore no dispensing power in the Church till 1801, when it was restored by a canon which provided that the bishop, with the advice and consent of all the clerical members of the Standing Committee, might dispense with certain literary qualifications in the candidate. In 1808, a general revision of the canons was made, when this canon was incorporated, and the consent of all the clerical members of the Standing Committee continued. So it remained till the revision of 1832, when the canon was modified, and the consent only of the majority of the clerical members required for the exercise of the dispensing power by the bishop. Dr. Hawks observed that he had been particular in tracing the history of the power of dispensation, because the house would thus see that it has always been a subject of great perplexity in the councils of the Church. He will now state the grounds of the change made by the proposed canon in requiring the unanimous consent of the members of the Standing Committee in the exercise of the dispensing power. First, because it is safer to go back to the principle of the old law of 1801 and 1808. No evil ever resulted from the operation of that law. Again, in some dioceses, the Standing Committee consists partly of clergy, and partly of laity. No reason can be given why the laity should not be consulted. They are as much interested in this matter as the clergy, and should therefore have a vote. If the reputation of the Church be considered, the laity are not less interested or less required to make inquiry into the qualifications of those who propose to become its ministers. If it concerned instruction, they are even more competent to decide. If the dispensing power be left to the clergy alone, it is quite possible, the wishes of the bishop being known to the clerical members of the Standing Committee, that they would be likely to yield to them, when the lay members were not prepared to comply. Now is it wise to give to the Standing Committee at all the exercise of this power; or rather, should we grant it solely to the bishop, as the Rev. gentleman says was the practice in apostolic times? No wise man will disregard the authority of antiquity. But what is the antiquity to be regarded? In all matters of vital truth, matters touching the existence of doctrine, it is wise to hold to antiquity. But in those of practice, not referring to doctrine or truth, we are at liberty to make our own conventional arrangements. Originally, for instance, the bishop lived in a city, and sent out his deacons into the surrounding country to perform the duties of the ministry; and all this was well—because means were put into his hands by the Church and he supported his deacons. In our day we have said that the bishop shall have the control of the deacon while he belongs to his diocese, but we have at the same time enabled the deacon to call for letters dismissory and leave the bishop's jurisdiction. Why? Because a new principle has been introduced and we live in different times. The laity now take part in our legislation, and they also support their ministers. Before then we ask what a primitive bishop would do, we must ask whether the state of society be the same now as in primitive days? The principle is conceded by the Rev. gentleman that some power should be left to the Standing Committee. [Mr. Parks explained that he desired this power should be left to the bishop with a majority of both orders in the Standing Committee; that is, to a proportion of *three* classes of individuals.] Dr. Hawks thanked the gentleman for his explanation, and would by no means misrepresent his views. He has now understood his meaning. But it must be remembered that there are some Standing Committees which have no lay members. To return to the subject. Standing Committees are introduced in this canon, and the power of dispensation is given them. Now what is the origin of Standing Committees? Some have said that they were an advisory body, substituted in place of the ancient council of clergy. This is a mistake. Standing Committees existed in this Church *twenty* years before they were spoken of as advisory. They were brought in first to pass on the qualifications of individuals desiring orders, and also to give testimonials. It was not till 1801 that they were first declared advisory. This distinction was kept in view by the committee at the time of the revision of the canons in 1832. The old canon had said, "with the advice" of the Standing Committee. These words were struck out, as without the consent of the Standing Committee the bishop could not ordain. The proposed canon does not tie the bishop's hands, as the gentleman has objected. We will not release the bishop from responsibility; neither will we impose it on him when it may properly be shared. The wisdom of our legislation is evident in this particular. It is always painful to a bishop to refuse ordination. This canon enables him to do this, and at the same time to sustain his own dignity. A body is interposed between him and the applicant. The applicant must go before that body. Suppose he has passed this ordeal, to which every individual should be submitted. They being satisfied of his fitness, give him a testimonial directed to the bishop. The applicant appears before the

bishop who knows him to be disqualified for ordination. Suppose the candidate is refused—the bishop says that he cannot ordain him. Which is most dignified? That the bishop should become a supplicant with the candidate to the Standing Committee? Or that he should take the high ground of the Church; and declaring his willingness to assume the responsibility, should refuse to lay hands on the applicant, knowing him to be a bad man? Let him say to the individual; satisfy the Standing Committee, and then, if I can with a good conscience, I will ordain you. If the bishop refuse this, is there any danger to be apprehended with the restraints provided by the canon? But we have another check on the abuse of this power. A check which no man of sound mind dare disregard. This is, the united voice of the Church. That bishop is not to be envied who would dare refuse ordination when he has all the requisite papers. The law, then, as it stands is a good law. It interposes the shield of the Standing Committee between the bishop and the candidate. It is known that many of the bishops take it as an act of kindness to give them this intervention of the Standing Committee, and moreover, application to them directly is beneath their official dignity. [Mr. Parks here observed, that Dr. H.'s argument sustained his own views. Dr. H. hoped then it was acceptable to the gentleman. Mr. P. replied, it was most truly so. The chair called to order.] Dr. H. remarked, that he was very happy to find that he argues equally well on both sides. The Rev. Dr. then proceeded to consider the next change proposed by the canon, viz.—that a dispensation should be granted to no individual. Under the age of thirty. Dispensations are granted as to literary qualifications, and also as to time. Under the old law, dispensations are allowed only to those who have attained the age of twenty-seven, and then they are not permitted to be ordained till they are thirty; retaining them as candidates the whole three years. The alteration proposed consists in adding three years to the twenty-seven, and granting a dispensation as to time to none who are under thirty. The reasons are these. Let it be granted that the individual under the age contemplated, who asks a dispensation, may be such as it would be highly desirable to have in the ministry of the Church, still the question is not whether we might not now and then lose a good man by refusing a dispensation, but whether by granting it we might not often open the door to those whom we do not want. A good man under any system might be excluded were the dispensing power given to the bishop instead of the Standing Committee. On the principle just stated, thirty years does not seem too much to demand. The law already requires twenty-seven, and the candidate must then wait till he is thirty before ordination. A young gentleman who is truly deserving would be willing to submit to this requisition if he be honestly desirous of Episcopal ordination. Now as to those over thirty who may or may not come from other professions. If he come from another profession the committee reflected that he might be well informed and in one year present himself with the full qualifications. What then was to be done? We must not lose them. This is the remedy we propose. We say to them, we will give you a dispensation as to time, if you will not ask a dispensation as to qualifications. Suppose that the applicant is a man with a family, and engaged in some secular business. What was necessary in respect to these, he was aware when he became a candidate. Did we propose to cut him off from his family and his occupation for three years? No: we only proposed that if he could qualify himself for orders in one year, we would admit him. As to another class over thirty who knew nothing of theology, he (Dr. H.) for one had it in view, if he asked a dispensation from the requisite qualifications, to make him say, I will study three years; or I will abandon the idea of the ministry altogether. Now this is the very thing which the committee proposed. What men of this sort over thirty will be useful to us? We may hope to find among men of congenial pursuits, good men whom one year's study will qualify for orders. We shall have other applicants who are not likely to be useful. He would prove them to ascertain if they were sincere, and actuated by good motives. These in three years may qualify themselves; and after that time, if they are not fully prepared, they may ask for a dispensation. Thus the canon seems wisely framed to exclude those only over thirty who will not be useful in the ministry. At the close of the fourth section the committee have retained the clause relating to the Hebrew language. In many parts of the country it is impossible to obtain facilities for studying the Hebrew. Members should bear in mind that correctly to understand the whole system of legislation proposed on this subject, all that has been reported by the committee in amendment of the different canons should be considered together.

Rev. Mr. Hanckel wished that section 7, of canon 9, should now be considered.

A member hoped that the Rev. Doctor would go on with his remarks on that section.

The chair decided that it should be proceeded with.

Rev. Mr. Wheat desired that before the Rev. chairman of the committee went on with his observations on the seventh section, he would state why the change was made requiring the unanimous consent, instead of that of the majority, of the Standing Committee.

Dr. Hawks replied, partly because of certain facts in the past experience of some of the members of that body, and partly because the old law had required the consent of all the clerical members, and now it seemed expedient that the privilege should be extended equally to the lay members. Another reason was, that greater security might be obtained in regard to admissions into the ministry. Before entering on the consideration of section 7, the Rev. chairman said he would state that the committee do not propose to amend canon 9, of 1832, but they offer a substitute, retaining all the old canon excepting sections 4 and 7. The doctor proceeded to read the latter section in both its old and new forms, showing that the proposed section, while it retains the original provision of one year as the lowest term of time within which no dispensation should be allowed to the applicant, provides also that he shall remain a candidate three years, if under thirty years of age. This section, Dr. Hawks concluded with remarking, carried out the principle already referred to, on which it was intended the good should be admitted, and the evil excluded. W.

(*To be continued.*)

For the Churchman.

EXPRESSION AS A MEANS OF IMPRESSION.

Every Christian should know that one of the best methods of increasing any degree of faith or love that he may possess, is by expressing it in the several ways commonly required in the service of CHRIST. Hence the great advantage for the worshipper of a liturgy which affords the most true and natural expressions of our penitence, faith, love, and adoration of our GOD and Saviour. The same principle holds in all the common acts by which we exhibit our religious principles and feelings. Whether it be in word or deed, each true product of the spirit within us increases the amount and adds to the purity of the new life which has been there commenced.

With this preface, let me say for the benefit of all concerned,—Did the members of our congregations, generally, know how effectively they might serve themselves, they would require no other stimulus, though there is much of a still higher character, to secure from them greater efforts in aid of the missionary work than they have ever made. Were this matter truly understood, we should all praise GOD that these wide fields for Christian missions are open before us, and that men stand ready to expend all we can give in their immediate cultivation. We should directly want more agents for the application of funds to the relief of a perishing world, than could be procured from the present list of our clergy. I am sure that I speak the words of truth and soberness, in affirming that a simple regard to our own spiritual interests, did we better comprehend the operations of divine grace, would fill our hearts with gratitude to GOD, that our poor offerings of this world's treasure are permitted to have place in the work of human redemption from sin. Many of us have scarcely any other means, (excepting always our prayers, the most effective of all means) of expressing our love to the kingdom of CHRIST and the souls of our fellow-men. How serious would be the loss if we were deprived of this! How little do they know of themselves and of the way of life, who are annoyed by the common demands of Christianity upon their purse!

Closely connected is another thought relative to our pecuniary gifts to the Church. When they are compared with our means of giving, they are a sort of index of the strength of our religious affections—a nearly true measure of our attachment to the Saviour of men. But how would many of us shrink from the trial, were we to be proclaimed to the world as having only that degree of concern for the progress of the Gospel, which our occasional contributions of pennies and sixpences appear to indicate! Of course, it is admitted that a mite from the child of poverty is equal to thousands of dollars from the millionaire; but how little credit would some of us get, even upon the most favorable estimate! All may be assured, whatever may be the considerations that chiefly operate upon the minds of individuals, that we most egregiously err while we live so completely for the common objects of this life as most men do. We lose an incalculable amount of higher good than we can gain by worldly pursuits, while we confine our thoughts and affections, and with them our actions, to the limited sphere of personal and domestic interests. With the apostles and those to whom they wrote, the plan of life was the reverse of this. They affirm:—"*For the love of* CHRIST *constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again.*" Do we thus judge? Or are we more wise than the earlier followers of CHRIST? How can we justify ourselves in the selfishness we practise, or hope that GOD will finally approve it? C. S. A.

For the Churchman.

A BRIEF SKETCH OF THE HISTORY OF THE TABLES OF THE LAW AND THE SPOILS FOUND IN THE TEMPLE OF JERUSALEM AT ITS DESTRUCTION.

No. 4—THE SPOILS IN THE TEMPLE AFTER ITS DESTRUCTION.

In this my concluding number I propose to give such information as I have been able to collect in regard to the fate of the spoils of the temple after it was ransacked by Titus. Reland, in his *liber singularis*, mentioned with great applause by Whiston in his notes to his translation of Josephus, gives a particular account of the golden candlestick, the table for shewbread, the two censors, and the two trumpets, and clearly proves that of the various objects borne in the emperor's triumphal procession these were the only ones depicted on the Arch of Titus. His words are these, "*Quartum et ultimum spoliorum sacrorum genus per triumphum a Tito latum, tubæ sunt eæque geminæ.*" Yet it is evident that there were many things borne in the procession that were not sculptured on the arch, and some things on the arch that were not borne in the procession; for instance, the Sabbatical River was represented on the arch, but there is no probability that the representation of it was carried in the procession; while on the other hand, the volume of the law, which, as we have already remarked, Josephus says was carried last of all the spoils, appears not to have formed any part of the ornaments of the arch. These spoils, we are told by Reland, (*De Spoliis Templi,*) were by Titus, whom the Jews consider as the wickedest of men, (*hominem longe post homines natos sceleratissimum*) for polluting the Holy of Holies, put into the veil of the temple. (*Acceptum velum in formam sacci composuit, et vasa omnia templi ei imposita navi commisit, ut Romæ ea ostentaret.*) The spoils being put into the veil of the temple, were taken on board a vessel, that they might grace the emperor's triumph into the Roman city. The form of a sack alludes to the manner in which the veil was hung in the temple; so that it presented the appearance of two veils. (*Speciem duorum velorum exhibuerit.*)* After these spoils had figured in the triumph they were deposited in the Temple of Peace at Rome. As Reland remarks, this was a most suitable place, from its similarity in signification to that of Jerusalem. (*Loco aptissimo, quum etiam Jerusalem nil nisi* POSSESSIONEM PACIS *significet.*)

These spoils in all probability remained in the Temple of Peace until its destruction.—Eliezer, the son of Joses, who was a cotemporary (*sunchronos,*) with the Emperor Adrian, A. D. 117, declares that he saw in Rome the golden plate which used to adorn the head of the high priest. This ornament formed part of the crown or mitre; it is alluded to by Josephus, (Antiq. lib. vii. c. 2,) who calls it *he stephane eis hen Mouses ton Theon egraphe*, from having the sacred name *Jehovah* inscribed on it. The words of Eliezer are, *Ispe conspexi Romæ hanc laminam.* According to Herodian the Temple of Peace was destroyed by fire in the reign of Commodus, who reigned from A. D. 180 to 193. It is evident, however, that these sacred spoils were not consumed in that conflagration, for Procopius, the secretary of Belisarius, in the fifth century, in his History of the Gothic Wars, informs us, "That the army attacked with the greatest eagerness Carcassio, in consequence of a report prevailing that the royal treasures taken by Alaric in the preceding century from Rome were preserved in that city. Among these treasures were King Solomon's sacred vessels, ornamented with precious stones of a greenish color." *Prasia gar lithos auton ta polla to ekallopizen.* "*Prasus ornata lapidibus complura vasa.*" "The vessels," the historian adds, "were formerly taken by the Romans from Jerusalem." (*See Reland, De Spoliis Templi*, p. 133 *et seq.*

Anastasius Bibliothcarius, in his Ecclesiastical History, says, "That in the year 450, these treasures were carried from Rome to Africa." His words are to this effect. "Afterwards Gezerichus meeting with no opposition entered Rome on the third day after the flight of Maximus, and collecting all the wealth and treasures of the city, he loaded his vessels with them. Among these were the ecclesiastical treasures composed of gold and ornamented with precious stones, and the Hebrew vases which Titus, the son of Vespasian, after the conquest of Jerusalem, had brought to Rome. "*In quibus erant ecclesiastica cimilia tota ex auro, lapidibus preciosis ornata, et vasa Hebraica, quæ Titus Vespasiani filius post captivitatem Hierosolymorum Romam detulerat.*"

The last mention made of these sacred utensils is by Procopius in his description of the triumph of Belisarius. A Jew who had witnessed this triumph, and who probably fancied that the same misfortunes attended the possession of these sacred vessels as those which accompanied the ark among the Philistines, warned one of the favorites of the emperor of the danger which might be expected from retaining these sacred vessels in the royal palace; and perhaps, considering that the disgrace of Belisarius was some say connected with his having made some use of these vessels in his own house, he declared that "it was through the Romans unlawfully possessing them that Gezerichus had ransacked the Roman palace, and now for the same cause that the Romans had conquered the Vandals." At the same time he declared that these sacred relics could not be used with impunity in any other place than that for which they were first designed by King Solomon. The monarch became alarmed, and fearing a reverse of fortune if he should any longer keep them in his possession, he quickly commanded them to be transported to the Christian Churches then at Jerusalem.

What became of them afterwards cannot be ascertained. Whether the vessel to which they were entrusted ever arrived at her place of destination, or whether some other misfortune befell them on their return to Palestine, is unknown. One thing is certain, they are not now to be found in Jerusalem.

The Italian historian, Sagredo, informs us that when the Turks made themselves masters of Constantinople, in 1453, they put sacrilegious hands on the sacred relics preserved in that city, on the *crown*, the *spear*, the *sponge*, and the *seamless garment* of the crucified Saviour, but he makes no mention of any other thing connected with the Jewish or Christian religion being found there.

The curious reader, who is desirous of knowing more of the interesting subjects of this article, subjects that are intimately connected with the history of the Church, may consult with advantage the Rabbi Ramban in his Preface to the Mishna, Eusebii Præp. l. xix. c. 17. Justin Martyr against the Greeks. The Christian Philosopher Athenagoras. Guil. Pastel Liber Jezirah, seu de Foundatione Mundi Bibliander de optim. gener. explicand. Hebraic Buxtorf Synagoga Judaica. Reland De Spoliis Templi, and Duret's liber rarissimus, Thresor des Langues. W. S. W.

* Some have supposed that the double form of the veil orginated from the vending of this emblatical sign on the day of the crucifixion, when the Holy of Holies was laid open by the blood of JESUS. There were, however, two veils preserved in the temple of Solomon, and the second temple, as is intimated by St. Paul. Heb. ix. 3. Probably it was the great Babylonian veil in which Titus enveloped the spoils of the temple, the other might be consumed in the conflagration.

For the Churchman.

THE CASE OF FOREIGN REFORMED CHURCHES.

*Mr. Editor,*—Many have hesitated to believe in the divine constitution of the Christian ministry, as existing in these orders, with the power of ordination resting solely in the highest, because, say they, it would unchurch all other Churches. They ask, how could Luther have sustained the Reformation, unless he had ordained ministers to supply the Churches? I confess this has been hitherto a great stumbling-block to me. I had supposed that from the *necessity of the case* he was obliged to depart from the apostolical order. From a very valuable, though rare work, which has lately fallen into my hands, entitled "the divine right of Episcopacy, and the necessity of an Episcopal commission for preaching GOD's word, and for the valid ministration of the Christian sacraments, proved from the holy Scriptures and the doctrine and practice of the Primitive Church, by Thomas Brett, LL. D.," I have come to the knowledge of some facts which remove the difficulty, and show that the want of true genuine Episcopacy in the Reformed Churches, results not from *necessity*, but from *error of doctrine*. Referring to an attempt made before the Reformation to elevate the Priesthood at the expense of the Episcopacy, in a certain part of the Church, our author says, "From this opinion, started in the corrupt ages of the Church, Luther, when he had cast off the Pope's authority, took upon him to maintain, that bishops and presbyters were the same, and that nothing could be done by a bishop but what might also be done by a presbyter. And the Lutherans, in the Smalcaldick Articles, from the authority of St. Jerome, (as they pretended) declared bishops and presbyters to be of the same order and to have the same power, and for a bishop to be in any thing superior to a presbyter was only a matter of human institution. Acting upon this erroneous principle, we are informed by Dr. Brett, that Luther did as follows:—"The Elector of Saxony having nominated Nicholas Amsdorfius to be Bishop of Naumburg, this nobleman and bachelor (as Melchior Adams styles him,) after he had been pastor of the Church of Magdeburg 18 years was ordained bishop by Luther, Nicolas Medler, pastor of Naoburg, George Spalatine, of Aldenburg, and Wolfang Stein, of Leuwpetre, laying on their hands together with him. Thus were German bishops, or superintendents (as they have been since called) among the Lutherans, ordained by such as pretended themselves to be no more than presbyters. And Luther wrote a book in High Dutch to justify it, which he entitled, 'The Example of Inaugurating a True Christian Bishop.' I say they lay under no *necessity* of ordaining a bishop in such a manner at that time, because six years before, Herman, Archbishop of Colen, had begun a reformation in his diocese; and at that very time that they thus pretended to ordain Amsdorfius, was endeavoring after a yet further reformation, and had Philip Melancthon, Luther's bosom friend, then with him, to advise him in that affair; so they might have had Amsdorfius consecrated by a Protestant bishop if they had pleased. But to do it themselves was agreeable to the Smalcaldick Articles, which they had subscribed, and were resolved to act accordingly. In the same manner John Bugenhagen settled the Lutheran religion in Denmark, and, like his brother Luther, made new bishops, or superintendents there, in the room of those that were ejected; for there was not one of the old regular consecrated bishops which joined then with the Reformation."

"About the same time that Luther began his reformation in Germany, Zuinglius also began to do the same in Switzerland, and soon after Calvin did the same at Geneva, and in France;" our author states that these, like Luther, held that there was no distinction between the office of bishop and presbyter, only they held further, as follows,—"We believe that it is not lawful for any man of his own authority to take upon himself the government of the Church, but that every one ought to be admitted thereunto by *a lawful election, if it may possibly be done and the* LORD *do so permit.*" *Confession of Faith.* Hence, any one might assume the office of priest who thought himself called. "Neither," says our author, "had they any more *necessity* than the Lutherans, to set up a ministry without Episcopacy; for soon after they began their Reformation, the Archbishop of Aix, the Bishop of Troies, and the Bishop of Aser, went over to their communion. How far the following may apply to any at the present day, either within or without the Church, I leave others to judge. Speaking of those who had returned to England after their sojourn among these sects on the continent, our author says, "They spread their Calvinistical notions in this land to such a degree as to raise a *party amongst ourselves*, which at once overturned Church and State. And yet some men are so modest, as to think the Church ought to lay aside the doctrine of the divine right of Episcopacy and the necessity of an Episcopal commission for the valid administration of the sacraments, purely to gratify *this party* and the foreign reformed, from whom *this party* borrowed their notions, and by whom they have been from time to time supported and abetted. And those who refuse to part with these divine truths (as I must have proved them to be) are by these men accounted uncharitable. But surely charity can never oblige us to part with divine truths and embrace the contrary errors; and it is certainly much more charitable to show men their errors, when we see men embrace such as are dangerous, as this certainly is, than to sooth them in that error and make them believe they are right when we so certainly know and see they are wrong. But it is said, at this rate we unchurch all the foreign reformed Churches. But we answer, that we neither do, nor can unchurch them; yet if they have unchurched themselves, by shutting themselves out of the corporation erected by CHRIST, under the government of his apostles and the bishops their successors, and erecting a new corporation according to their own fancies under the government of an upstart set of pastors or ministers, who had no original authority derived to them by a successive ordination from the apostles; but assumed and usurped this authority upon an inward enthusiastical vocation; we cannot but think it the highest charity to endeavor to make them sensible of this fatal error, which may be of such dangerous consequence to them."

The work from which the above extracts are made was published in London, 1718. The copy before me belonged to the late Right Rev. Bishop Provost. It contains *the truth and the whole truth* on this subject. I wish that some one of our clergy who has more leisure than your correspondent, would cause an edition of this most excellent work to be republished, with such notes and additions as the circumstances under which the Church exists in this country may seem to require. Z.

For the Churchman.

ADVERSARIA—NO. VII.

*Latinists of New-England.*—Among the sons of the colonists of New-England were many men as learned as the majority of the European literati of their day. We want no better evidence of this than their printed works, and the remains we have of their libraries. The former are rich in research and investigation, for which we find the latter supplied the materials. Turning over the very books they quoted, and directed to the very passage in question in a note on the fly-leaf, we have the completest proof of their original scholarship. Ward of Ipswich and John Wise—the Butler and the Burton in some degree of the new world—were not merely wits, but learned and classical humorists; and even Jonathan Mitchel and Thomas Shephard found piety no stumblingblock to letters.

The university at Cambridge had acquired already a considerable rank, when in 1656 it graduated the subject of this paper. INCREASE MATHER, V. D. M. (as he styled himself in the fashion of the Puritans, and which may be rendered, though without authority, Verbi Domini Minister, i. e. "minister of the Gospel,") was long and well known as a scholar in both continents. Beside other honorable distinctions at home, he proceeded first Doctor in Divinity at Cambridge, and was afterwards President of the university. His works are numerous, and the catalogue may be found in Cotton Mather's "Parentator," published anno 1721. I have now to notice a sample of his Latinity, as the principal production of the kind by any native writer of the 17th century that I have met with. "Diatriba de Signo Filii Hominis, et de Secundo Messiæ Adventu; ubi de modo futuræ Judæorum Conversionis; nec non de Signis Novissimi Diei, disseritur. Authore Crescentio Mathero, V. D. M. apud Bostonienses, in Nova Anglia Amstelodami, Apud Mercy Browning juxta Bursam. 1682." In this small duodecimo of 98 pages, no less than 199 authors are quoted. And as these form some index to the character of the book, I will mention some of them. S. S. Ambrose, Cyprian, Cyrill, Austin, Athanasius, Gregory, M. and Thomas Aquinas; Rabbis Aben-Ezra, Benj. Tudel, Salom, Jarchi, Maimonides, etc., and also the Targums Onkelos and Jonathan, Origen, Eusebius, Bede, Bellarmine, Voss. Jos. Scaliger, Erasmus, Ribera, Ramus, Kircher, (not to omit Luther and Calvin) together with Prideaux, Mede, Lightfoot, &c. &c. I have gone through this long catalogue to convey some notion of the learning of Dr. Mather. Most of these authors were in the libraries of colony; I might almost say in Mather's own library, since that was very rich in theology—as the long preserved remains of it yet show.

The style of this work is forcible and clear, and the language (in so far as I can give an opinion) appears tolerably pure, though there is some use of "detur verbo venia," and, as is generally the case when this occurs, the innovation would seem any thing but a pardonable one. The preface in some respects is worthy of notice. In speaking of the authors whose previous labors had assisted him, he says,—"Among these, that great man Joseph Mede leads the van; of whom I cannot here express quam magnifice sentiam. What our Bright says in another place of the philosophy of Peter Ramus, I will say of our Mede, 'neminem de propheticis recte judicaturum, cui Medi interpretandi institutum vel ignotum, vel non approbatum.' In saying which, I would not be understood to speak, as if given to implicit following of any master, but in order to incite others to the perusal of the works of this illustrious man, and by the influence of my own example lead them to do so." It is a worthy compliment to this great divine, and the singular candor with which Dr. Mather omits any reference to the controversial writings and Church commentaries of Mr. Mede, recommending generally the reading of his "works," "deserves our praise."

As the work treats in part of the second Advent, the author takes occasion particularly to rebuke the calculators of that dread Epoch. "Horum umbraticas speculationes," says he, "recitasse est refutasse."

He thus forcibly rebuts the charge of novelty. "The very authors cited wipe off that stain. For is there any thing here heretical? Is there any thing against that common faith once delivered to the saints? or (if it so pleases) is there any thing against the Apostolick creed? There is nothing, but that modern theologues, (and how great!) have affirmed and battled for. Nothing that the doctors of the Church, Justin Martyr, Tertullian, Lactantius, Cyprian, and many others, honors to their country and their age, do not with one voice, declare, approve, confirm."

And this gives me an opportunity to remark upon a prominent character of the book, and thence incidentally to offer some historic doubts of interest, however crudely they may be presented in this paper. There is enough in this preface (letting the book alone) to carry the 'lector studiosus' of Dr. Mather, to any thing but Independency. And in so far as I have examined, the book is one that any Churchman might have written, and that no Churchman can read without pleasure. Unlike the mass of writings commonly attributed to the Puritans, this is written without reference to the age or its parties. There is none of that ungentlemanlike (I need not say unchristian) abuse of the Church of England, which so abounds in every work on every subject which the Prynnes and the Peterses poured upon the world. And I am greatly mistaken if it is not one of a distinct set of publications, proceeding from a class of men (now confounded with "the Puritans," and used to elevate the general character of that faction) as distinct from these Puritans, as they were from Catholics. In other words, I suppose that in that body of Dissenters, who are considered in the histories to have acted together, and to have accomplished in concert, whatever the Puritan party did accomplish, are really confounded two separate sets of men. We surely cannot class R. Baxter, the stern rebuker of Oliver Cromwell, the preacher of the thanksgiving sermon for the success of Gen. Monk, and the bishop-elect of Hereford, and king's chaplain, or Increase Mather, the warm admirer of Joseph Mede, the earnest assertor of the authority of Christian tradition, with Hugh Peters, who would have ridiculed, or John Norton, who would have anathematized all the worthy indications and points of character just enumerated. And yet these last-mentioned individuals represented an immense body of English sectaries, and the first were equally representatives of another. There must be a division of some sort, else if we praise the "Puritans," we must praise men who, in the name of religion, made religion a thing to be abhorred; and if we condemn them, we must condemn men who are yet and will be, among the lights of the Christian's heavenward way. Crude and imperfect as is this statement of the writer's view, he is willing to submit it, without fear that future investigations will establish all. That these will show that Baxter, I. Mather, and most of our New-England fathers, together with a great body of the English separatists, were not Puritans, as the word is understood, nor any farther, than as Nonconformists. Nonconformists to an oath, some to a subscription, others yet to a cross or a surplice; but none like Prynne and Peters, *to a system, for its own sake.* Many of these, after resigning their priesthood, established an enduring reputation among the great practical religious writers of our tongue, and others made themselves illustrious in sacred criticism and philology.

The true Puritan party, as I consider it, which illegally slew the sovereign, which basked under "the Protectorate," which "hated to the very gates of hell" the Church of England, and after displaying in every manner its contempt of order, decency, and Christian piety, capped the climax of its enormities, by interpolating Puritanism into the book of GOD—this party, unsupported by the array of great names that did not belong to it, may now meet with a cool and separate judgment. But the subject is still a matter of study, and the support of the view just taken must be left for another occasion.

Well would it be if the Independents of the 19th century would descend to the counsels, or imitate the spirit of this little book. Their system has hitherto proved utterly inadequate to maintain and perpetuate doctrine, and they can look with little confidence to futurity. This, by one of those writers whom they call fathers, adds evidence, not to the excellency of new views, but to the authority of old; and admits principles which have only to be differently applied, and they will again declare the immutable doctrine, that to the Church belongs the teaching of the children of men; that in her hands are the oracles of GOD—and that she is the appointed guide to their mysteries.

The book itself, as a work of theology, would now seem to demand a notice. To this, however, the writer is incompetent, and perhaps it would form the least interesting part of this review. It is divided into libri exegeticus, apodicticus, and parænecticus, and is argued and illustrated with great point and conciseness throughout. It must be admitted to be a very honorable evidence of the learning of New-England. In my next paper, I hope to show that it is not a solitary one.

*October* 10, 1838. PHILARCHÆUS.

For the Churchman.

To J. A. C.

CORRESPONDENT OF THE EPISCOPAL RECORDER.

*Sir,*—In your letter of the 1st, published in the Recorder of to-day, I noticed the following striking passage. In speaking of what the first bishop of the Diocese of Western New York should be, and of what qualifications he should be possessed, you say,

"*If he be a man full of pious zeal and untiring activity, whose great desire is to save souls and to build up the Episcopal Church in this region in her spiritual and evangelical character—if it be his great aim to make her pulpits breathe the spirit and speak the language of our liturgy, homilies, and articles, then doubtless there will be joy in heaven over many sinners repenting and turning to* GOD *in this new diocese!*"

Here, sir, you give a faithful account of the necessary characteristics of a bishop for this diocese, as of any other—he should be a man of pious zeal and untiring activity, whose great desire is to save souls and to build up the Episcopal Church in her spiritual and evangelical character; whose great aim is to make her pulpits breathe the spirit and speak the language of our liturgy, homilies, and articles. In this I fully and heartily coincide with you; and I *hope*, as I *believe*, that there is no one in the Diocese of Western New York, but that desires such an one for their Episcopate. But what is this passage that follows immediately the one just quoted?

"*But if he be a man whose thoughts are all fixed upon the externals of the Church, whose ceaseless cry is, the temple of the* LORD, *the temple of the* LORD, *the temple of the* LORD *are these—whose great aim is to drill the churches under his spiritual jurisdiction into a mere round of cold, formal observances, and the distinct and accurate pronunciation of a particular shibboleth, and to have them principally distinguished for their cordial and utter hatred of other denominations of Christians, then through all Western New York we may write upon the walls of our temples* ICHABOD, *the glory has departed!!*"

Did you suppose when you wrote this passage that there were any such men in the ministry of the Episcopal Church? Or, did you suppose that there were such a number of men of this character in the Church that there was a probability that one of them would be elected to this new Episcopate? I should humbly trust not. I should hope that you have a better, at least *a more charitable opinion* of your brethren in the ministry. The clergy and laymen of this new diocese will not, however, I am sure, thank you for the apparent slur that you have thus cast upon their piety and wisdom.

Did you have in your eye any one whom you believed to be such as you described, "whose thoughts are all fixed upon the externals of the Church—whose ceaseless cry is, *the temple of the* LORD, *the temple of the* LORD, *the temple of the* LORD *are these*—whose great aim is to drill, &c. &c.?" And who, I ask, made you a judge over your brother? Who gave you authority to search into a man's secret *thoughts?* And how dare you insinuate such a suggestion as to the character of any portion of men, commissioned by CHRIST through his sacred ministry?

Sir, the cold sarcasm of your letter would do justice to a *Juvenal* or a *Persius*; but it ill becomes a man and a minister who professes to be thoroughly evangelical. I should expect to find such remarks upon the Church and its ministers in the pages of infidelity or the extravagances of satire; I should never have dreamed of meeting with them in *a Church* and professedly *an evangelical periodical.*

I know many a clergyman of the Church; I know thousands of her lay members; I have been in our Theological Seminary and know many of its students; and I can say with truth, of all my friends and acquaintances and brethren, I know not a single individual to whom you can apply those or any of those uncharitable charges; *whose great aim is, or would be, if he were bishop, to drill the churches into a mere round of cold, formal observances, and the distinct and accurate pronunciation of a particular shibboleth, &c. &c.*

Could you possibly have designed to represent, under these two characters, the differences of high and low Churchmen? Did you mean to say, if the bishop of Western New York should be a low Churchman he will come under this first character, if a high Churchman under the second? I must confess there are some grounds for putting this construction upon your language. You speak as if there was a probability that the bishop of this new diocese would be a man according to your second description—I allow it is probable that he will be a high Churchman. You speak of two kinds of ministers and bishops, *evangelical*, and *cold* or *formal*—we know that low Churchmen understand *themselves* by the first appellation, and *high Churchmen* by the second.

If you designed to represent high Churchmen in such a light, I, for one, do call in question your representation. I say that you cannot lay your hand upon a single minister in the Church, who professes to be a high Churchman, to whom your remarks will apply. And I will add, therefore, that you have spoken evil of a majority of our clergy, and given publicity to exaggeration and unjust insinuations.

Sir, I feel, with you, an interest in the steps that this new diocese may take towards the election of a bishop; and I sincerely pray that the bishop, to use your language, in its plain and bold sense, may be "a man of pious zeal and untiring activity, whose great aim will be to *save souls, and build up the Episcopal Church in her spiritual and evangelical character—to make her pulpits breathe the spirit, and speak the language of our liturgy, homilies, and articles.*"

*Pennsylvania, Oct.* 20. E. W. W.

For the Churchman.

*Rev. Sir,*—Being at St. Luke's last evening, I was mortified to hear a statement of the embarrassed condition of the General Theological Seminary, and asked myself the question, Why is it that Churchmen, who are loud and strong in their *profession* of attachment to the Church, show so little sincerity by withholding their support from her ministers and her institutions? Why is it that professors even, those who have taken upon themselves the most solemn vows, in which they covenant with GOD to "keep his holy *will* and *commandments*, and *walk in the same all the days of their lives,*" so far forget these solemn vows, as to let his Church *plead* for that support which it is their *duty*, and should be their *pleasure*, voluntarily to bring and lay upon her altar, a feeble offering to Him whose is all the gold and the silver, and who hath blessed them with their abundance?

Sir, the Church is abundantly able to meet *all* her demands, if her children, those whom she has received into her bosom and nourished in her arms, will but give of their means. She asks them not to deprive themselves of any of their *comforts*. If they will only deny themselves their *luxuries*, they will be enabled to give her *more* than she wants for her seminary, her missions, her ministers, and every good work.

Oh, Sir, if her member would only devote one half the time and energies to the interests and support of the Church and her institutions, that they do to the heaping up of the treasures of this world, we should never hear such startling, and may I not add, disgraceful facts, as that, unless they raise funds, the Seminary will soon have to close its doors. That in two years, the capital of that institution has been reduced from $75,000, to less than one-third. This is a fearful diminution, which is discreditable to *all* Episcopalians.

I observe that a legacy is *expected* in aid of its funds. I would make one remark to those who intend to leave legacies to the Church, or any charitable institution—one-half the amount given whilst they are living would frequently be of more essential benefit, than double the sum left after they are dead, when, perhaps, it may be too late to be of any benefit.

Sir, hoping that *every* Episcopalian, whether he possess much or little, will evince his attachment to the Church, by giving what he can of that which GOD has bestowed upon him, I will no longer trespass on your time, than merely to say that I hope the pleadings of the Church may be responded to by thousands of her devoted sons going into the vineyard of the LORD to preach the Gospel to *every* nation, through the munificence of true and faithful Churchmen, who will, like the children of Israel, bring their offerings and lay them upon the altar until it be said they have brought *more* than enough. G.

ETERNITY.—Let us think often of that which we must be for ever.

# THE CHURCHMAN.

SATURDAY, OCTOBER 27, 1838.

Corporation for the Relief of Widows and Orphans.—In consequence of the absence of the acting treasurer at the last annual meeting, it was impossible to furnish receipts to members who paid their subscriptions. As the remittance of receipts by mail to persons at a distance would be attended with some expense, it has been thought advisable to make public acknowledgment of the payments received. Receipts will be given at the next annual meeting, or if desired, at any time previous, on application to G. G. Van Wagenen, Esq. The names of persons from whom the annual subscriptions have been received are as follows:—

Right Rev. B. T. Onderdonk, Right Rev. H. U. Onderdonk, Rev. Messrs. Richard Smith, Charles Seabury, Hiram Adams, Charles McCabe, J. P. F. Clarke, G. H. Norton, W. Richmond, W. H. Lewis, (Marblehead) H. Anthon, D. Babcock, F. L. Hawks, E. Y. Higbee, William B. Thomas, William Powell, P. A. Proal, John Reed, John Brown, L. A. Barrows, Rev. Gilbert H. Sayre, Benjamin Dorr, Seth W. Beardsley, Thomas Lyell, Aldert Smedes, Samuel Seabury, R. Hubbard, J. M'Carty, Marshall Whiting, George A. Shelton, Rev. Dr. Cutler, J. M. Wainwright, Norman H. Adams, Leverett Bush, Samuel Nichols, Orsamus H. Smith, Phineas L. Whipple, David Butler, Robert B. Van Kleeck, Richard Cox, Joseph F. Phillips, Samuel Fuller, Benjamin I. Haight, Alexander H. Crosby, Thomas Towell, Lawson Carter, William M. Weber, Cyrus Stebbins, Jesse Pound.

P. S. Those members who have not yet paid their subscriptions, will transmit the same to G. G. Van Wagenen, No. 11 Pine street.

*American Education; or, Strictures on the Nature, Necessity, and Practicability of a System of National Education, suited to the United States.* By Rev. Benjamin O. Peers. With an introductory letter by Francis L. Hawks, DD. New York: Published by John S. Taylor, &c.

The author of this work has devoted his life to the subject on which he writes, and in it gives the public the results of his matured judgment. Such works are worthy of especial notice, and we believe that no person interested in the subject of which Mr. Peers treats will regret having perused his book. The right of children to an education, and the obligation of parents and of society to bestow it, are succinctly treated in the introductory chapter. The second chapter discusses the political necessity of religious education. Popular morality, it argues, must have a religious basis, and that basis is the Bible; hence the importance of the Bible in the conduct of common schools, and of having teachers cordially affected to its doctrines and precepts, and convinced of their divine origin. In the third chapter the author developes the leading features of his proposed system of national education. In the development of this plan pre-eminence is given to the importance of a professional education for teachers, and of having adequate provision made for their accommodation and support. The aim of the fourth chapter is to show the practicability of a system of national education, and the necessity of legislative interposition in order to its successful adoption. It is impossible in a brief analysis to give a correct idea either of the plan or execution of this excellent work, and we must therefore refer the reader to it for fuller satisfaction. The end proposed by the author is grand and beneficent; it is dependent for its adoption, as he remarks, on public sentiment; and as the clergy have the best opportunity for forming public opinion on the subject, Mr. Peers has well concluded his book with "an appeal to the clergy on their obligations to assist in exciting, elevating, and directing public sentiment on the subject of popular education." We recommend the book to the attention of our readers.

*Human Physiology: for the Use of Elementary Schools.* By Charles A. Lee, M. D., Professor of Materia Medica in the University of the city of New York. New York: published by the American Common School Union, 128 Fulton-street.

Much has been said on the importance of physiology as a study for the young, but Dr. Lee, we believe, has the merit of having written the first treatise on the subject adapted to the use of elementary schools. The reputation of the author is a sufficient security for the correctness of the work, considered as a manual of science; while in point of style and arrangement, it is every thing that the practical teacher could desire. We anticipate for the book an extensive circulation and adoption in schools and families, and have no doubt it will prove highly useful in diffusing sound views in regard to the subject of which it treats, and so indirectly of discouraging quackery and promoting health. Appended to the volume is a vocabulary explanatory of difficult words; another edition we hope will contain *questions* suited to the several chapters, which are always useful in class books, but especially so in books distinguished like the present for their condensation of matter.

*Letters to Mothers.* By Mrs. L. H. Sigourney. Hartford; Hudson & Skinner.

Several books on education have lately issued from the press, none of which will be read by mothers with as much pleasure as this volume of letters, particularly addressed to them. The author writes as one who loves her subject, and appreciates its importance; and she has enlivened her work with such a variety of illustration as could flow only from a well-stored and accomplished mind. There are few, we believe, of that class of readers for whom the work is especially designed, that may not receive from it valuable hints, be impressed by it with a higher sense of their responsibilities, and animated at the same time in the discharge of them. Among the topics judiciously introducedare "adversity," "the loss of children," and "death," the letters on which will be read with peculiar interest.

Messrs. Swords & Stanford of this city have just received a treatise on the Maltese language, and its use for the purposes of education and literature; prepared and published in Malta by the Rev. Mr. Schlienz, a gentleman of extensive acquirements as a scholar, at the head of the English Church missionary establishment in that Island. The tract, as a curiosity in its way, will, we think, be worth the attention of the many; and particularly of students and men of letters, as tracing the origin and relations to other more familiar languages of the native tongue, and as affording some specimens of it.

*The Christian Keepsake and Missionary Annual.* The *second* volume of this beautiful Annual has recently appeared, and in our judgment more than sustains the reputation won by its predecessor. In the list of contributors to the matter of the work, we recognise some of the most distinguished literary and religious names both of our own country and also of Great Britain. The character of the contents fulfils the expectations which the sight of such names originates. The pieces read well, a commendation rarely due to works of this sort, and in general are calculated to leave the most desirable impressions on the mind and heart. The *costume* is worthy the contents. The plates, paper, type, and binding are of the first order, and are an honor to American art. The likeness of Bishop Griswold, which forms the frontispiece, is strikingly exact. Though, as might be supposed in a volume bearing the impress of such a diversity of minds, we find some things with which we cannot altogether accord, yet as a whole, we do not hesitate to pronounce the "Christian Keepsake," in point of mechanical execution, literary merit, and religious spirit, pre-eminent among the works of its kind that have met our eye. We can therefore cordially commend those who desire to possess themselves of a truly beautiful and useful Annual for the ensuing year, to the enterprising publishers, Messrs. Sherman & Trevett, 142 Fulton street.

*The Spirit of Missions, October,* 1838. Swords, Stanford & Co., 152 Broadway.

For the last few months each number of this valuable periodical has been growing in interest. The present one is particularly rich in valuable information; and the prosperous condition of our missions, which it shows, calls for our warmest thanks to the Giver of all good. It is but a few years since that the missionary operations of our Church were little more than nominal; but God has given the increase, and we now number two bishops and sixty-one clergymen employed in this blessed work at home, and twenty-one presbyters and teachers abroad. While we rejoice, however, in this success, let us not forget that, compared with the number of souls still without the preached word, it is but a drop in the ocean; and while we have every reason to hope for more extended operations before the next General Convention meets, we must not be unmindful that the future success depends upon the prayers, the exertions, and the charity of *every* member of the Church; and that still much more is to be done. *More clergymen are required;* unless these increase quickly in numbers our operations must of course be shackled, and it ought to be a subject of deep meditation to the pious young men of our communion, whose education qualifies them for such an office, whether it be not their duty to forsake the prospects of wealth and worldly honors and become preachers of the Gospel; whether, by so doing, they will not be the means of doing more real good in their generation, and of extending the kingdom of their Redeemer further than is possible in other walks of life. This is a consideration which, at this moment, particularly presses. The western parts of the United States are filling up with a rapidity unequalled in the history of the world. The population is daily increasing; and wealth and refinement follow: but left to themselves what is to become of these numbers? Without religion what are we to expect for the next generation? At present infidelity and vice are every where prevalent, the sheep wander without a shepherd, and the wolf devours them at his will. Another consideration, and a strong one, is, that this is the time to plant our Church extensively. Wearied with fanaticism the people are looking around to discover some stronghold in which they may rest, and in our Church they find it. Thousands earnestly ask for Episcopal ministrations, and shall they ask in vain? Shall they be left to wander in darkness, and to sink into the grave unhallowed and unsaved? Will the young men look on unconcerned, and live only to themselves; will they not determine to forsake all for Christ, and turn their talents and abilities to this blessed labor? The promises of reward are great and sure, if not in this world, in the next. May the love of Christ—the only true motive—constrain many! The *private, faithful prayers* of every person are required—knock, and it shall be opened to you. While we depend upon our own exertions alone we shall see little good arise; let us join fervent prayer with these, and who shall say where our success will end? It gives us sincere pleasure to see this subject so strongly pressed upon in the present number, and we hope that it will not be overlooked; on prayer the conversion of the world, as far as we are concerned, whether at home or abroad, hangs; and will any one refuse to give that which costs them nothing, and which ought to be a delight to all? The domestic secretary has visited the Indian mission at Greenbay, and made arrangements for its final abandonment. It is intended to found a college on the same location, which will be under Episcopal supervision; but with this the inhabitants of Wisconsin, not the society, are concerned. The report of the proceedings of the secretary are particularly interesting. Concord, New Hampshire, and Cambridge, Massachusetts, are discontinued as stations. Several new missionaries to the West have been appointed, and five will proceed to Arkansas with Bishop Polk. As regards the foreign department, the missionaries in China continue in good health, their school is prosperous, and they are actively engaged in acquiring the language. The mission at Syra has been discontinued, and Dr. Robertson has proceeded to Constantinople to settle there. Texas has attracted attention, and one missionary is appointed to Houston. Next to the West this country particularly deserves our attention and interest; and a large field is opened, where active clergymen might hope to do much good, and reap a plentiful harvest. We hope now that the first step has been made many will follow; and that our countrymen there may be neither forgotten nor neglected. Besides the *home* intelligence, this number contains some interesting extracts from the London Missionary Register. K.

On Wednesday, 17th instant, in St. Paul's Church, Burlington, Vermont, by the Right Rev. J. H. Hopkins, D. D., bishop of the diocese, Messrs. Nathaniel Sprague, A. M., Willard P. Gibson, M. D., Albin Kendall Putnam, A. B., and George Paine Hopkins, were admitted to the holy order of Deacons. Morning prayer was read by Rev. W. H. Hoit, of St. Albans; the candidates were presented by Rev. Charles Fay, of Highgate, and the sermon was preached by Rev. Carlton Chase, of Bellows Falls, followed by an exhortation from the bishop.

CALL OF THE PRIMARY CONVENTION OF THE NEW DIOCESE.

Whereas the necessary preliminary measures have been taken by the Convention of the Diocese of New York, and by the General Convention of the Protestant Episcopal Church in the United States of America, for the formation, on the first day of November next, of a new diocese within the bounds of the said Diocese of New York, the said new diocese to comprise all that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north easterly line of the county of Jefferson; and whereas it is made my duty by a canon of the General Convention to call the Primary Convention of the said new diocese, and fix the time and place of holding the same; therefore, notice is hereby given, that the Primary Convention of the new diocese to be formed within the limits of the Diocese of New York, will be held on Thursday, the first day of November next, being the Festival of All Saints, in Trinity Church, in the village of Geneva, and county of Ontario, at half-past ten o'clock in the morning.

Benjamin T. Onderdonk,
*Bishop of the Diocese of New York.*

New York, Sept. 19, 1838.

NINTH ANNUAL REPORT OF THE FEMALE EDUCATION AND MISSIONARY ASSOCIATION OF ST. LUKE'S CHURCH, NEW YORK.

Under favor of a kind and merciful Providence, the Board of Managers of the "Female Education and Missionary Association of St. Luke's Church," have the pleasure of presenting to the members thereof, the ninth annual report of their proceedings,

As many of the present members of the association and of the congregation of St. Luke's Church were strangers to it at the time of its formation, and during the first years of its existence, the Board have supposed that a brief history thereof might not be uninteresting to them, and might also subserve the valuable purpose of engaging them more generally and cordially in its support.

Under a deep sense of their duty as members of the "Church catholic," to the "ministry" of which its divine Founder and Head has committed the work of "preaching the Gospel to every creature," to be instrumental in aiding the accomplishment of this beneficial design, so far as they might do so without transcending the proper sphere of duty assigned to their sex, the ladies of St. Luke's congregation assembled for the formation of the association on the 19th of February, 1829, with the approbation, and during the rectorship of the present beloved and indefatigable bishop of North Carolina, then, as now, always forward in the promotion of every measure, however humble, having for its object the moral cultivation and spiritual improvement of his fellow-men.

By the second article of the constitution its objects are declared to be, "To raise funds to aid either in the education of pious and indigent young men for the gospel ministry, or in the promotion of the objects of the Protestant Episcopal Missionary Society of this diocese."

The association has never availed itself of the constitutional option, to give its funds in aid of either one, but have pursued what it deemed a more useful course, of dividing them between the two objects of preliminary education of pious young men for the gospel ministry, and aiding in their support, after they had assumed the solmen responsibilities of that "ministry," and engaged in the work of proclaiming the Gospel to their sinful fellow-men. Under the fostering care and patronage of the subsequent rectors of the church, the Rev. William R. Whittingham, D.D., and the Rev. John Murray Forbes, these objects have been steadily and perseveringly pursued in a quiet and unostentatious mode, with how much efficiency and success, will be seen in the results as now presented Since the hrganization of the association up to the 1st of September, 1837, there has been realized from the sale of articles at

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| *private sale*, the sum of | $1195 01 |
| From articles sold at auction, | 2298 63 |
| From donations and subscriptions, | 682 82 |
| Total, | $4176 46 |
| Deduct for materials purchased and for sundry incidental expences, | 991 24 |
| Leaves a balance of | $3185 22 |

being nearly equal to *four hundred dollars* per annum, for eight years successively, which were appropriated as before stated.

During the year from the 1st of September, 1837, to the 1st of September, 1838, there has been received from the sale of articles at private sale, the sum of

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|---|---|
| private sale, the sum of | $ 86 31 |
| From articles sold at auction, | 413 26 |
| From subscriptions and donations, | 129 00 |
| Total, | $628 57 |
| Deduct for materials purchasd and incidental expenses. | 166 31 |
| Leaves a balance of | $462 26 |

Four hundred and twenty-five dollars of which have been paid over to the treasurer of the Education and Missionary Society of the State of New York, through the agency of which the bounty of the association is administered to its beneficiaries. The balance of $37 26 cents remains in the hands of the treasurer.

Four young gentlemen have been supported, each during a period of three years, while pursuing their theological education, in the General Theological Seminary of our Church. Seven or more have been partially aided under circumstances of peculiar trial and difficulty, by which they were enabled to complete their theological education. Four of our beneficiaries are among the alumni of our Theological Seminary, and occupy highly respectable stations in the Church. Two missionaries annually have been aided from our funds, the scene of whose labors has been exclusively within the limits of our own large and rapidly increasing diocese. Such is the result of our labors as exhibited in dollars and cents. How far the great and ultimate object of all our efforts; our patient and persevering labors, and of our ardent and sincere prayers—the salvation of souls, has or will be accomplished, can be fully known only to Him, who, though "a Paul may plant, and Apollos water," can alone give the increase. Ours is both the duty and pleasure, in faith and patience, to labor for the cause of Christ and his Church; the results both for time and eternity are with God. We may, however, confidently rest in his promise; that the good seed sown shall not be without an adequate return in the great day of account.

Your principal directress and the ladies associated with her in the sewing department, have derived much pleasure and gratification from their social, friendly, and Christian intercourse with each other, have been much strengthened and encouraged thereby in the performance of their duties; and will in after life, when separated, it may be by many hundred miles from each other, meditate with delight and grateful recollection upon the many happy, cheerful, and useful hours they have passed together, while engaged in their "labors of love" in the Church "militant;" and contemplate with humble, but assured hope, their reunion in the "Church triumphant," there to join with "just men made perfect," and with those who had been the objects of their care and solicitude in this state of existence, in chaunting the praises of him that sitteth upon the throne, and who hath redeemed us from every kindred, nation, and tongue.

This train of thought brings to our recollection the melancholy facts, that during the past year we have been called upon in the mysterious but righteous providence of God to part with two of our beloved fellow-managers. The death of Mrs. Meigs, and Miss Ogden, will long be deplored in humble submission to the divine will, with a deep and abiding sense of their many Christian virtues. We cannot but hope and believe, that through the merits of that blessed Saviour upon whom alone they relied for salvation, they now rest "from their labors" in the joyous anticipation of their final bliss in heaven. God grant that we together with them may enjoy this blessed consummation.

One duty yet remains to be performed. The changes which annually take place in our congregation, by removals from the city or to some part of it too remote from the church, to admit of their continued attendance, from death, and from various other causes, gradually brings about an almost entire change in the persons who are the active agents and instruments in carrying forward the affairs of our humble "association," and the contributors to its funds, either as donors, subscribers, or purchasers.

To all the *present members* of the congregation, therefore, we would make our appeal for aid in such form as their pecuniary circumstances, or personal convenience will permit; either by donations, or subscriptions; or by service in the "sewing department," upon the latter of which mainly depends the efficency of the association, grounding our appeal upon the facts set forth in this report. Ours is a quiet and unostentatious charity, flowing in a steady and uniform current, nourished and sustained by Christian principles, conducted under the supervision of our beloved rector, whom God hath made our spiritual overseer, and having for its object the best good of our fellow-sinners, both in this world and that which is to come.

Respectfully submitted.

*Convention of the Diocese of Ohio.*—The Convention assembled in St. James' Church, Zanesville, on Thursday morning, October 4. Morning Prayer was read by the Rev. Intrepid Morse, and the ante-communion service by the bishop of the diocese. The Convention sermon was preached by the Rev. Edward W. Peet. The number of clergymen present at the organization of the Convention and entitled to seats, including the bishop was thirty-one, and of lay-delegates thirty-six. The Rev. Joseph Muenscher was re-elected secretary and in the afternoon the bishop delivered an abstract of his annual address. A committee was appointed on so much of the address as related to the subject of Christian education in the Church. This committee subsequently made a Report which occupied the attention of the Convention chiefly on Friday afternoon. [See Journal.]

In consequence of the absence of several members of the Standing Committee a new committee was appointed to serve during the sitting of Convention.

On Friday eight new churches were admitted into union with the Convention. Provision was made to secure a full delegation in the General Convention by authorizing the bishop, with the deputies attending, to fill vacancies. The Convention adjourned on Saturday afternoon—after a session of great harmony. How good and pleasant a thing it is for brethren to dwell together in unity.

On Sunday morning the following persons were admitted to the order of Deacons by Bishop McIlvaine.

Mr. Charles C. Townsend, of the Senior Class of the Theological Seminary of Ohio, and Mr. ——— Foster, late a preacher of the Methodist denomination.

The following persons were ordained to the Priesthood.

Rev. Albert Helfenstein, sen. Rev. Richard Gray. Rev. Orin Miller. Rev. Wm. F. Halsey. Rev. Thomas B. Fairchild.

On the occasion of ordination, morning prayer was read by Professor Muenscher and the sermon preached by Rev. Henry V. D. Johns. We have solicited this excellent and appropriate discourse for our Journal—the candidates for the Diaconate were presented by Professor Colton, and those for the priesthood by Professor Wing. The holy communion was administered by the bishop assisted by the Rev. Mr. Johns.

In the afternoon, after evening prayer by Rev. Edward W. Peet, addresses on topics connected with Sunday school instruction were delivered by Rev. Messrs. Guion, Haensel, Peet, Brooke, and by the bishop.

In the evening, after the third service by Rev. Dr. Colton, Bishop McIlvaine preached to a crowded and solemnly attentive audience from Romans viii. 26, "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." At the close of his discourse the bishop called the attention of the clergy and laity to the subject of missions and education for the ministry, and we trust an impression was left on their minds which will be manifested in a greatly increased measure of zeal and effort for these important objects.

*Gambier Observer.*

## DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Nineteenth Sunday after Trinity, October 21, Whitehall, consecration A. M., confirmation P. M. Thursday, 25, Sherburne, *Chenango county*, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, Owego, *Tioga county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Third Sunday after Easter, April 21, Grace Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

*Episcopal Acts by the Bishop of this Diocese.—Greene county.*—Tuesday, October 16, in Christ Church, Greenville, admitted the Rev. John Scovill, deacon, the minister of that church, and assistant minister of St. Paul's Church, Oakhill, to the priesthood. Morning prayer was read by the Rev. Orsamus H. Smith, missionary at Rensselaerville, Albany county, assisted by the Rev. Samuel Fuller, rector of Trinity Church, Rensselaerville, who read the lessons, the sermon preached by the bishop, and the candidate presented by the Rev. James Thompson, missionary at Oakhill. The Rev. Joseph F. Phillips, rector of St. Luke's Church, Cattskill, was also present and assisted in the laying on of hands.

*Washington county,*—Saturday, October 20, in Trinity Church, Granville, admitted the Rev. Darvin B. Mason, M. D., deacon, the missionary there, to the priesthood. Morning prayer was read by the Rev. William F. Walker, rector of Christ Church, Troy, assisted by the Rev. Alexander H. Cull, deacon, of the Diocese of Vermont, who read the lessons, the sermon preached by the bishop; and the candidate presented by the Rev. Palmer Dyer, missionary at Whitehall.

In the afternoon confirmed 9.

Nineteenth Sunday after Trinity, October 21, confirmed 2 in the unfinished St. Paul's Church, Whitehall.

## CALENDAR.

OCTOBER.

28. 20th Sunday after Trinity and St. Simon and St. Jude.

NOVEMBER.

1. All Saints and Thanksgiving, unless another Thanksgiving Day be appointed by the civil authority.
4. 21st Sunday after Trinity.
11. 22d Sunday after Trinity.

## NOTICES.

A Quarterly Missionary Sermon will be delivered in the Mission Church of the Epiphany, on Sunday evening next, by Rev. Dr. Eastburn; after which a collection will be made towards defraying the expenses of the church. Services to commence at 7 o'clock. The friends of the City Mission are respectfully invited to attend.

During the temporary absence from the city of Peter A Jay, Esq, Treasurer of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, his duties as Treasurer of that Corporation, have been committed to G. G. Van Wagenen, No. 11 Pine street.

The Rev. Lewis P. W. Balch, rector of St Bartholomew's Church, resides at No. 766 Broadway.

The Rev. Isaiah G. De Grasse has accepted the charge of the Second Protestant Episcopalian colored congregation in this city, and will commence his duties on Sunday next, October 21.

Services are held for the present in the long-room corner of Grand and Elizabeth streets at the usual hours.

STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

| | |
|---|---|
| H. Cotheal, Treasurer and Agent, | Charles N. S. Rowland, |
| Lewis Curtis, | George C. Morgan, |
| W. H. Hobart, M. D., | Cornelius Oakley, |
| | Henry McFarlan, Sec'y. |

*Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press,* 142 *Fulton st.*

October 20, 1838.

Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, being in want of materials with which to make articles of clothing for the poor by whom they are surrounded, and who might be drawn under the influence of Sunday school instruction, but the want of comfortable apparel is the only obstacle—once more appeal to the charitable feeling of Churchmen for aid. Any articles of clothing or materials, would be most thankfully received at the Protestant Episcopal Press, No. 142 Fulton street; Swords, Stanford & Co, No 152 Broadway; Sunday School Union, 28 Ann street; or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.

October 6, 1838. 2m

## ACKNOWLEDGMENTS.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since June 14

From J Pettit, to constitute Joseph Pettit, jun, a life member, $17 50. From J G, $20, Mark Spencer, $10—$30. The following annual subscriptions. From S ard, $100, J A Perry, $100—$200; Henry Suydam, jun, $25, A Norrie, $100—$125; Joseph Pettit, $25, J P Stagg, $50—$75; John Van Nostrand, $25; James Van Nostrand, $25; J J Van Nostrand, jun, $10; Robert Dyson, $50; William Bard, $25; J K Herrick, $30; O Camman, $25; G J Fox, $25; W B Astor, $50; J Alstyne, $25; J H Williams, $25; Philip Dater, $10, C Durand, $10—$20; Jacob R Leroy, $30; A J Cotheal, $10; C R Swords, $10; W M Benjamin, $10; G G Van Wagenen, $10. Total receipts, $852 50.

Lewis Phillips, Treasurer,
No. 54 Wall street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following collections and contributions.

Collection made in St Clement's church, by the hands of the rector, the Rev L P Bayard, D D, $13 92.

Contributions, and donations, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.

Or at the Depository 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Tracts in pamphlet, or bound in volumes. Just published a Tract on infant baptism, and "The Poor Cripple."

PRESS DEPOSITORY.

No. 142 Fulton-st.

*Letters have been received at the N. Y. Protestant Episcopal Press, up to October 24, from the following persons, viz*

Lt W Hoffman, remit; Joseph Whetham, 2; L H Young, 3; Weeks, Jordan & Co, 3; John M Jones, Edenton, N C; Bell & Entwisle; John Miller, London; Wm Marshall, & Co, 2; Lidney Babcock; Armstrong & Berry, 2; G & J Robinson, Liverpool, 4; Editor of the Church of England Gazette, London; Rev Henry M Davis, remit; G S Porter, remit; J S F Heald; Rev R L Goldsboro,' remit; R Graffin, Philadelphia; Rev G M Randall; Rev F Thayer; T J Dix; John Crosdale, remit; J B Morss; J W Jones; W Pinckney; Postmaster, Alton; E Kissam; A Thompson; W Jones; Col N S Clarke, remit; W Pitkin, remit; Thomas Bell, remit; Postmaster, Philadelphia; Rev W G Jackson; Marsh, Capen & Lyon, 2; W D Ticknor; C Stimpson, jun; George Burgess, remit; Rev Moses Marcus, B D, with remit; W R Whittingham, D D; Ansel Roberts, remit; Rev Charles Breck; Rev J W Diller; Rev John W Brown; Oliver Steele; Marsh, Capen & Lyon, remit; W Stavely; J Gill; Mrs Catharine Mancius; Otis, Broaders & Co; Rev S A Crane; Bell & Entwisle, remit; J Bell, remit; Rev P S Chauncey, 2.

*Packages forwarded by the Protestant Episcopal Press.*

1 pkge E N Stoddard, New London, Conn, left at 199 Water street; 1 pkge Rev Mr Wheaton, Newport, R I, per steamboat John W Richmond; 1 pkge Rev S S Lewis, Mobile, left at Swords, Stanford & Co; 1 pkge G Rowland, Norfolk, Va, per packet; Rev John Brown, Newburg, per steamboat Highlander; 1 bx for Rev James A Bolles, Batavia, N Y, per steamboat Rochester; 1 pkge Wooster Sherman, Esq, Watertown, N Y, left at Franklin House; 1 bx for Rev J H L cock, Franklin, Tenn, care Gibson, Gollowday & Co, Nashville, per steamboat and rail road line for Philadelphia; 1 bx for Rt Rev James H Otey, D D, Franklin, Tenn, care of Gibson, Gallowday & Co, per steamboat and rail road line for Phila; 1 box for Rev J T Wheat, Nashville, Tenn, care of Gibson, Gollowday & Co, per rail road and steamboat line; 1 pkge for Rev D Babcock, Saratoga Springs, N Y, per steamboat; 1 pkge for Rev H L Storrs, New Hartford, left at 123 Bleecker street; 1 pkge for Mr Clarkson, left at 160 Elm street; 1 pkge for Rev G A Shelton, Newtown, per stage; 1 pkge for Allen & Adams, Harpersville, N Y, left at Smith & Murray's, 61 Pearl street; 1 pkge for Rev Palmer Dyer, Whitehall, N Y, left at 152 Broadway; 1 bx for J D Bemis & Son, Canandaigua, care of Nottingham & Co, Port Gibson, per Transportation Company; 1 pkge for Rev Mr Hickox, Jamestown, Conn, per steamboat; 1 pkge for Rev J H Saunders, Pensacola, Florida, sent to City Hotel; 1 pkge for Rev W A Muhlenberg, Flushing, L I, per steamboat; 1 pkge for Deming & Hill, Arlington, Vt, left at Halstead, Haines & Co; 1 pkge for Rev A B Hart, Harlem, left at Dr Hart's, corner Broadway and West streets; 1 pkge for Rev John W Brown, Halletts Cove, per steamboat Star; 1 pkge for Joseph Whetham, Philadelphia, per Union Line steamboat; 1 box Rev J L Bartlett, Lumtreville, S C, care of Robinson & Caldwell, Charleston, S C; 1 pkge for Charles Stimpson, jun, Boston; 1 pkge for Thomas Hornsby, Newport, R I; 1 pkge for Crocker & Brewster, Boston; 1 pkge for Rev A Rondthaler, Staten Island; 1 pkge Rev P S Chauncey, Rye, N Y, care Lieut Chauncey, per steamboat; 1 pkge Rev David Bigles, 74 Race street, Philadelphia, per steamboat; 1 bx for John M Jones, Edenton, N C, left at Adams, Treadwell & Sons; 1 box for Josiah Collins, jun, Edenton, N C, left at Adams, Treadwell & Sons; 1 pkge for J Whetham, Philadelphia, per L Sherman, Esq; 1 bx for Herman Hooker, Philadelphia, per steamboat and rail road line.

UNION DEPOSITORY.

28 Ann-street

*Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending October 25, from the following persons, viz.*

Rev B Hutchins, Philadelphia; Thomas Latimer, Philadelphia; Rev B Hutchins, Philadelphia, with remit; Rev J V Van Ingen, Greene; C Stimpson, Boston; Rev A Smedes, Schenectady; Z Clark, Troy, with remit.

*Packages forwarded by the Episc. S. S. Union, during the week ending October 25.*

L H Young, New Haven, Conn, per steamer Splendid; Belknap & Hammersley, Hartford, Conn, per steamer Charter Oak; C Stimpson, jun, Boston, Mass, sent to C S Francis, 252 Broadway; Rev Benj Hutchins, Philadelphia, 1 box per Union Line; R Farnham, Washington, D C, sent to S Colman, 141 Nassau street; A E Miller, Charleston, S C, per brig Planter; W C Lord Wilmington, N C, sent to Hallet & Brown; James Baker, Norfolk, Va, per brig Thaddeus; Wm Woodward, Baltimore, sent to Sturges & Clearman; W P Hunter, Savannah, Ga, sent to Sturges & Clearman; A Hyde, Washington, D C, sent to Sturges & Clearman; Ebenezer Platt, Troy, per towboat Henry; J & J N Bogart, Geneva; 1 pkge sent to J & H G Langley; Rev D S Lewis, West Troy, per towboat Pattison; Belknap & Hammersly, Hartford, sent to Scofield & Voorhies, 118 Nassau street; Rev W H Walter, Quarantine, Staten Island, per steamer Sampson.


St. Mary's Hall, *Green Bank, Burlington, N. J.* The Winter Term of this Institution will commence on Wednesday, the 7th day of November.

The importance of a punctual attendance on the first day of the Term, is respectfully urged upon all who intend to become members of the institution the present season. John P. Lathrop, Principal Teacher.

October 5. 5ti.

The Christian Keepsake and Missionary Annual for 1839, with Ten Splendid Engravings, Edited by the Rev John A Clarke, bound in Turkey morocco. Just published and for sale, by Sherman & Trevett, 142 Fulton street.

The Churchman's Almanac, Third Edition, revised and corrected. Just published and for sale, by Sherman & Trevett, 142 Fulton street.

☞ Early orders are solicited.

A Clergyman of the Protestant Episcopal Church, without children, residing in one of the most beautiful villages in New England, is desirous of hearing of a young, or middle-aged lady, of pious habits and respectable intellectual attainments, able to clothe herself, and for her board, willing to make herself useful to his wife, in sewing, reading, and the lighter work of a family.

No more duty would be required than sufficient to counterbalance his family expenses, by such an addition to his household. A person of amiable temper and agreeable manners, desirous of intellectual improvement, and anxious to make herself useful by her religious influence, may probably find an advantageous situation by this advertisement. The daughter of a clergyman would be preferred. Apply at this office.

Church Bibles.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by

Sherman & Trevett,
aug18 142 Fulton street, New York.

The Eton Latin Grammar.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by

Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

Education.—A gentleman, now Master of Arts, and recently a scholar of Trinity College, Dublin, is desirous of obtaining a situation either as private tutor, or teacher in a respectable school. He has had long experience in teaching, and can furnish the most satisfactory testimonials as to character and scholarship. He is now about to become a candidate for holy orders in the Episcopal Church. Address, *Rev. John W. Brown,* 15 Leroy Place, New York, or at Hallett's Cove, L. I. sep17 3t

Classical and Commercial Academy, Flatbush, L. I.—At this establishment, which is conducted by the Rev James Coghlan, A B., Queen's College, Cambridge, (England,) and rector of St, Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

Education.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

Peter Parley's Method of Telling About the Geography of the Bible. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.

s p8. Sherman & Trevett.

The University Grammar School will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years course of study. C. Mason, *Rector.*

Sep1. 2ti.

NEW BOOKS.

Melville's Sermons.—*Sermons* by Henry Melville. B. D., minister of Camden Chapel, Camberwell, and late Fellow and Tutor of St. Peter's College, Cambridge. Comprising all the Discourses, published by the consent of the Author. Edited by the Rt. Rev. C. P. M'Ilvaine D. D.

*Fireside Education.*—By the Author of Peter Parley's Tales.

*Home Education.*—By the Author of "Natural History of Enthusiasm," "Physical Theory of Another Life," &c. &c. Just published and for sale by

sep15 Sherman & Trevett, 142 Fulton street.

*Keble's Christian Year.*—A few Copies of this popular book, the last of the edition, for sale by the above.

Peter Parley's Bible Geography.—Peter Parley's Method of Telling about the Geography of the Bible, with numerous maps and engravings. This excellent little work has been adopted by the "Union" and gives promise of great utility, both as a book of general reading and of instruction in our Sunday schools. For sale at the Union Depository, 28 Ann st.

sep15 tf

A Young Lady is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.

Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

Organs.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlors or drawing-rooms. jy21 tf

New Bible Questions.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

*Questions* on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

*Questions* on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

Episcopal Institute—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F Walker. A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages,

Time.—The academic year embraces forty-six weeks. in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

Next Term.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

*Directions.*—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq, 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf

A Card.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway.

sept8 3t

Sherman & Trevett's Theological Book Store, 142 *Fulton street.*—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

New Octavo Prayer.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

Organs.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug18 1pm for 5m

Late Arrivals from England.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

Cudworth's Intellectual System of the Universe, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

## POETRY.

From the British Magazine.

THE "BLESSED REFORMATION" OF 1644.

The sacrilegious band
That filled our bleeding land
With such deep shame as time can ne'er allay,
First gorged their wayward lust.
And now are gone to dust,
And wait the burning sentence of "that day."

Before them lay, o'erthrown,
The prelate's reverend throne,
And organs tuned to none but strains of heaven;
And upon soldiers rude
Were priestly vestments viewed,
To murderous eyes of outcast scoffers given.

And, whereon faithful eyes
The Christian sacrifice
With love transcending knowledge dare to see,
The holiest altar fell,
As though thenceforth 't were well
That faithful eyes and souls should famished be.

The font, where, ages gone,
Th' illumining stream flowed on,
They threw to lie dank weeds and filth among;
Or, mocked the sacred word,
And brought the living Lord,
And o'er their head the mystic ritual sung.

Once more our altars stand
The bulwarks of our land,
And fonts are cleansed from sacrilege and stain;
And each cathedral fair
Has decked her pastor's chair,
And ancient anthems sings with white-robed train.

But, for the grisly sin
Done those dread walls within,
On children's children lies the penalty;
Our blood is tainted deep,
And ever must we weep,
And fast, and pray, and wail for blasphemy.

And if some plague-spot still
Of sacrilegeous ill
Cling to the robes wherewith true faith is dight,
Yet may some brighter hour
Give back the Church her dower,
And make th' apostate bow, and own her heaven-born [right.

## MISCELLANY.

From a late London Tract.

### ADVERSITY A SEASON OF IMPROVEMENT.

The day of adversity is a time designed of God for serious reflection. Things are serious with you now; how much more serious will they be hereafter! If you cannot bear to reflect on your sins and on eternity now, oh, think how you will bear it, when your eyes shall see the Son of Man coming in his glory, and all his holy angels with him; when the trumpet shall sound, and the dead shall be raised; when you and all your acquaintance, and the whole world, shall stand before him. Oh, place these scenes before you; they are great realities, and you will most certainly find them so. Therefore seize this opportunity to converse with your heart. Take the advice of the Bible,—"Examine yourself whether you are in the faith." 2 Cor. xiii. 5. Read the law of God with great attention,—"By the law is the knowledge of sin." Rom. iii. 20. Ask your conscience, have you, in thought, word, and deed, lived according to the will of God? Have your disposition, your temper, your pursuits, your behaviour, your conduct, been regulated by the Bible? Read the Lord's Prayer; make every petition a form of self-examination, and inquire of your heart whether that which you have so often expressed with your lips has ever been the request of your soul. Ah, my friend, how home will these questions come to you when you are standing before your God, waiting your final doom! Let me urge them upon you now, that you may flee from the wrath to come. On the other hand, are you humbled under a sense of your sins? Then behold the Gospel of Jesus Christ. Glory for ever be to his name; he came down from heaven; he lived and died for us; he died to save; he lives at this time in glory, to receive returning sinners. "Behold the Lamb of God, who taketh away the sin of the world." He calls you to repentance. "God commands all men, every where to repent." Acts xvii. 30.

Repentance consists in a genuine sorrow for sin, as committed against the infinitely holy law of God: it implies a turning from sin unto God, with steadfast endeavor after new obedience. Do you inquire, "What must I do to be saved?" so surely does the Gospel address you, "Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31. He is able and willing to save you; cast your hope on his mercy; humble yourself before him; entreat him to make this affliction a blessing to your immortal soul.

"Is any man afflicted?" says St. James, "*let him pray.*" Be much in prayer to God: God invites you to pray to him. He says, "Ask, and you shall receive." "Your heavenly Father will give his Holy Spirit to them who ask him." Luke xi. 9, &c. Lift up your heart to your God. Many of your acquaintance have been called into eternity, and some of them, perhaps, *suddenly;* yet God has spared you. Had he cut you off suddenly unprepared, where, ah, where, might you have been! Awake, then, "arise and call upon God." "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Eph. v. 15. Stir up your heart, and the hearts of your family and friends, and call upon God to sanctify this present adversity, that your soul may profit by this visitation, and that you may have reason to bless God for it, and that for ever. Have you lost a tender and affectionate partner? Have you followed to the grave a beloved parent, or a beloved child, or the friend that was dear unto you as your own soul? Or, are you in sickness, in delicate health, or brought to poverty and want; or in dying circumstances, and in a few days expecting to leave all below? Still God is able to comfort you, to raise you up, to provide for you. He is the Father of the fatherless; he pleadeth the cause of the widow. How many widows have been left friendless, and without a protector; but God has proved himself their protector and their friend! How many fatherless children have had none but God to look to, and the providence of God has raised up friends and benefactors. Let your distress lead you to him; then it will prove a blessing. God is now speaking. To-day, if you will hear his voice, harden not your heart. How tenderly did Christ weep over Jerusalem! Luke xix. 42. John xi. 35. How tenderly did he weep at the tomb of Lazarus! Now in heaven he pleads, Father, spare that sinner yet another year. Call to mind how he hung upon the cross, bleeding and dying. He died that sinners should live for ever. May such *dying* love produce a lasting impression on your heart and mind.

Lastly, Should it please God to support you under this adversity, and raise you from this sickness, let me entreat you to consider—have you profited by it? Can you say, it is good for me that I have been afflicted? Has your affliction humbled you on account of your sins? Do you acknowledge that God is just in all which he hath laid upon you? Has it weaned your heart more from the world, and are you more in earnest for eternity? Has it brought you more to admire, adore, and love your God, the Lord Jesus Christ, and his great salvation? Have you a deeper sense of your need of the grace of the Holy Spirit? Hath your affliction had a sanctifying effect on your temper, your words, and actions? Hath it made you more tender, kind, and friendly to others; and taught you to have a real anxiety for their salvation? Oh, be careful not to lose these impressions. Seek the acquaintance of those whose pious conversation will assist you in the ways of God; and flee from the company of those, who, by the love of the world, negligence towards God, and dislike of spiritual things, would ruin your soul. Remember that religion is not the work of a death-bed, but is the grand *business of life.* Remember, also, that if this merciful warning be not improved, it may be the last warning—your death may be sudden. God may say to you, "My Spirit shall not always strive with that man." "I will come in an hour that he is not aware of, I will cut him asunder, and appoint him his portion where the worm dieth not, and the fire is not quenched."

Oh, then, let every consideration of judgment and of mercy, of the love of God our Saviour, and of the excellence of his law, of the value of your soul, and the importance of eternity, awaken you to flee from the wrath to come. Then, indeed, shall these light afflictions, which are but for a moment, work out for you a far more exceeding and eternal weight of glory. God the Father, God the Son, and God the Holy Ghost, will receive you as a child returning to his arms, with holy delight. There shall be joy in the presence of the angels of God over you as a repenting sinner.

Oh what a blessed state is this! This is happiness indeed, and without it there is no happiness to be enjoyed in this world; for how can you be happy here, unless you have a well-grounded hope of being happy hereafter? May God then enable you to make such use of the present adversity, as may lead you to the knowledge and love of his holy ways. "This is life eternal, to know the only true God, and Jesus Christ, whom he hath sent." May your present affliction have this blessed effect. Then you will say, "It was good for me that I have been afflicted." You will then esteem this affliction as one of your chief mercies. In a better world you will see and acknowledge that in all your sufferings, however painful, mortifying, and perplexing, your heavenly Father was too wise to be mistaken, and too good to be unkind:

"Good when he gives, supremely good,
Nor less when he denies;
Afflictions, from his sov'reign hand,
Are blessings in disguise."

Then you will come out of great tribulation: God will wipe the tears from your eyes, and praise will be your employment for ever.

From the London Christian Observer.

### THE REV. T. T. BIDDULPH, A. M.

The late Rev. Thomas Tregenna Biddulph, the long known and highly esteemed incumbent of St. James', Bristol, was, in many respects a very remarkable man. His quiet dignity and self-possession, which comported well with his tall commanding figure, and firm, piercing, though benignant eye, indicated a man of decisive character, to whom other men, in any circle of life into which he might be cast, would instinctively attach themselves as a superior: and his remarkable urbanity and unaffected humility converted respect into affection. He was usually the last to give his opinion; he would often sit and listen in silent modesty and attention, while younger and less able men were uttering their sentiments; till by spontaneous acclamation all appealed to him, wondering how it was that they had allowed him so long to continue "a hearer only;" and charmed by the simplicity, the judiciousness, the fervor, the manly dignity, and the Christian love and zeal, with which, in few words, he poured forth the dictates of matured wisdom and piety. During the last thirty or forty years he was the centre of influence of a large body of his attached brethren, who delighted to listen to his counsels, and to imitate his example, following him as he followed Christ; and to him, in an especial manner, Bristol has been indebted, under God, for that scriptural soundness of doctrine, that firm attachment to the Church of England, and those innumerable works of piety and charity which have for many years rendered that ancient city as illustrious in the annals of religion as of commerce. By his publications and large correspondence, he exercised an extensive and well-directed influence, far beyond the limits of his own immediate sphere of personal labor; but it was in Bristol and its vicinity that the full weight of his character was felt; and to it may, in a great measure, be attributed that spirit of union and brotherly love which have so signally marked the operations of Christian zeal and philanthropy in that highly favored city. Mr. Biddulph was in Bristol what his beloved friend Mr. Simeon was in Cambridge; or what some of the fathers and reformers were in their respective neighborhoods; and in a conscientious and disinterested administration of patronage, he would have been long ago appointed bishop of a diocese which he had so greatly adorned and blessed by his labors as a presbyter.

We are not aware whether his family intend to draw up a memoir of him, accompanied by suitable collections from his correspondence, which would be highly valuable and interesting, as he held epistolary intercourse with not a few of the best and most eminent men, whose names have been dear to the friends of religion during the last half century; many of whose letters would be found among his papers. We are surprised that only one sermon—the Rev. J. East's—has been published of the many which were preached upon occasion of his death; but in the absence of an ample and authentic narrative, we will present a few cursory particulars, gleaned from such sources as are within reach.

The Rev. T. T. Biddulph was the only son of the Rev. Thomas Biddulph, vicar of Padstow, in Cornwall. He was born July 5, 1763, in the parish of Claines, in Worcestershire, where his father had gone for the benefit of his health. Little is known of his early education. At the proper age he went to Queen's College, Oxford, where he proceeded in due time to the degrees of B. A. and M. A. One remarkable incident has been mentioned in connection with his college life, of a peculiarly afflictive description—the death of two young men who were drowned while bathing in company with him and another friend. This event is stated to have produced in his mind very deep religious impressions, the effect of which was manifest in his future life.

He was admitted to Deacons' Orders, in 1785, nearly a year before the usual time, by the bishop of Exeter, to the curacy of Padstow, and was ordained priest by the bishop of Salisbury, in May, 1788; so that the term of his ministry as a presbyter was exactly half a century. He successively labored at Ditchett and Wansbrough, in Somersetshire; at Bengeworth, in Worcestershire; and at Congresbury, near Bristol.

In February, 1789, he was married to Miss Rachel Sharpnell, daughter of Z. Sharpnell, Esq., of Bradford, Wilts, by whom he had fourteen children, ten of whom he survived. Soon after his marriage he removed to Bristol, and became assistant to the Rev. W. Tandy, at that time curate of St. Mary-le-Port, with whom he shared not only the ministry of the the cross, but the reproach of the cross also—for whilst an eminent blessing attended the preaching of the Gospel by those two faithful servants of Christ, such was the obloquy excited by a simple enunciation of the doctrines contained in the articles and homilies of the Church of England, that even some piously disposed persons were unwilling to be seen entering the church where these stigmatized principles were inculcated, and specific cases are recollected of respectable parties quitting their carriage at the distance of a street, that they might steal unobserved into the proscribed resort of reputed fanaticism.

In the year 1796 the Sunday evening lecture of St. Werbur's was established, and Mr. Biddulph was appointed the first lecturer. This is said to have been the first evening service opened in any of the churches in Bristol. Mr. Fisher Weare of Ashton, being desirous of establishing him in Bristol, purchased the presentation of the living of Congresbury, with the express object of effecting an exchange when any opening might occur in this city. Dr. Small having obtained the erection of a new church in this parish, now called St. Paul's, procured its separation from St. James'; and an arrangement was made whereby Mr. Biddulph was nominated to the incumbency of St. James', to which he was instituted 21st September, 1799. He preached his first sermon on Acts xxiv. 14, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." This sermon, which contained a clear and faithful exposition of scriptural and Anglican doctrine, he published, dedicating it to the vestry and inhabitants of the parish. Here he labored for upwards of thirty-eight years, a blessing to all around him. He was a laborious parish minister, continually devising means of extending his usefulness in every direction. He was a most attached member of the Church of England, and on several occasions stood forward as a defender of its doctrines and discipline. His essays on the liturgy and the collects are well known and justly esteemed. Many excellent tracts from his pen were printed by the Church of England Tract Society, and were afterwards collected by himself into a small pamphlet, which he entitled Ecclesiastica.

In the year 1798 he united with some other clergymen in setting on foot a small theological miscellany, entitled Zion's Trumpet, the name of which was afterwards changed to that of the Christian Guardian. This useful publication was removed to London in the year 1809, and has been continued ever since, with firm adherence to its original principles. He published a sermon, entitled the British Jubilee, on the commencement of the fiftieth year of the reign of George the Third, and four other sermons, on the funeral days of the Princess Charlotte of Wales, Queen Charlotte, George the Third, and the Duke of York. He also published a missionary sermon entitled, "Christian Charity exerting itself by means of missionary excitement for the correction of Hindoo Idolatry." It was during seasons of illness and withdrawal from public labors, that he wrote several of his publications, such as "Divine Influence, or the operation of the Holy Spirit, traced from the creation of man to the consummation of all things;" and his "Lectures on the Fifty-first Psalm." He defended the doctrines which he preached, in his "Charge of Nonconformity repelled;" his remarks on the tracts of Dr. Mant; his "Search after Truth, on the subject of some novel opinions in Theology;" his "Evangelical Preaching defended;" his "Conversion, not a miracle, the standing test of Divine Influence in the Christian Church;" and his "Dialogues on Baptismal Regeneration." This last work he recently republished, with alterations and additions, with especial reference to the errors inculcated in the Oxford Tracts.

The last sermon which he published was preached at the primary visitation of the archdeacon of Bristol, and was entitled "The Septuagenarian Confession of Faith." The doctrine of justification by faith he found to be, according to the language of the eleventh article of the Church of England, "most wholesome and very full of comfort." It was the subject of his last discourse at St. Stephen's Church, on Friday morning, April 27, when he preached on Isaiah xlii. 21; and was very much dwelt upon in his last sermon at St. James', on the following Sunday morning, on Gal. v. 6. On the evening of that day he was seized with a cold shivering, and obliged to retire at once to bed; but by means of the remedies used he was able to rise again on Tuesday, and on Wednesday came down again into his parlor, but on Wednesday evening the fever returned, and he was confined afterwards until he quietly fell asleep in Jesus, on Saturday afternoon, May 19, 1838.

Mr. Biddulph's malady was of so distressing a kind as to deprive him of the power of lengthened converse, or of the fixed exercise of thought; but there were intervals of recollection and self-possession, and those intervals served to demonstrate that he enjoyed the presence of his Saviour. There was nothing of ecstacy or transport, but there was that which is perhaps more desirable—peace,—peace undisturbed by doubt or fear. His own expression was, "I am in great peace." We remember hearing him say, nearly thirty years ago, "Peace, not daily triumph, was promised by our Lord to his followers; he may give the Christian warrior triumph as special bounty, but his ordinary pay is peace." A text on which his mind dwelt, and to which he clung, was that saying of the Saviour, "Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory." His renunciation of self-dependence was entire. "Grace reigns," (he exclaimed on one occasion,) "that is my word—grace reigns!" One who watched by his bed added, "through righteousness." "Yes," he replied, "but not *my* righteousness," (lifting up both his hands, and expanding them suddenly, as if casting something from him,) "I nauseate it!" In the same strain, he said to a medical friend, "I have often dwelt upon the words of the apostle, 'though I be nothing,' but I never felt their full meaning till now—I am indeed 'nothing'—I feel annihilated."

On Friday, 18, the last day but one of his mortal existence, he said, "Do tell me something of Him who came to save sinners." A near relative read to him Heb. iv. 14–16, "Seeing, then, that we have a great High Priest," &c. "let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need;" to which he added his fervent "Amen." He suffered exceedingly from thirst; on water being given him, he quoted the words, "To him that is athirst will I give to drink the water of life freely." The last day (Saturday) was freer from pain, but passed in a state of *coma,* and at five o'clock, P.M., he entered into rest.

The funeral was attended by more than seventy clergymen of Bristol and its neighborhood, attired in their gowns, and wearing hatbands and scarfs; and by a large procession of laymen, accompanied by dense multitudes of the inhabitants. Some of the clerical witnesses of this affecting scene were probably reminded of the funeral honors of Mr. Simeon, at Cambridge; both instances strikingly showing that "patient continuance in well doing," will usually, in time, "put to silence the ignorance of foolish men;" and though such posthumous tributes of respect are not in themselves of any importance, yet as God has promised that "them that honor me I will honor," he sometimes, even in the present world, makes the very scene of the persecutions of his servants to be—we will not say the arena of their triumphs, but the witness to the success of their labors for Christ's sake.

As our testimony respecting the character and labors of our beloved and revered friend, might not be so satisfactory as the attestation of ear and eye witnesses on the spot, we gladly extract the following just and eloquent remarks from the Bristol Journal:—

"To one who has only contemplated the latter portion of Mr. Biddulph's career—ministering as he has been to a devout and attentive audience, gathered around him from all quarters of the city—his preaching listened to with avidity by many of the more refined and polished of society, whilst a numerous body of clergy, sedulously employed in inculcating the same divine truths, have looked to him for advice and counsel, and venerated him as their best earthly exemplar—whilst, too, the prelates who for the last twenty years have successively filled the see, have seemed to vie each with his predecessor in the kindest expressions of their confidence and esteem to one so worthy of them—to an observer who has only witnessed these halcyon days of Mr. Biddulph's ministry, it might seem almost incredible that only thirty years ago, the same truths, uttered by the same lips, did but render the promulgator of them a byeword among the people. But the like thing has happened to a Milnor at Hull, to a Simeon at Cambridge, and to many other faithful servants of Christ, who by patient continuance in well doing have lived down opposition, and stopped the mouths of gainsayers. And it should encourage the Christian, and especially the Christian minister, to go on steadily and perseveringly in his work, even when assailed with unmerited reproach—not being afraid of the fear of man, but 'in meekness instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledgment of the truth.'"

For the Churchman.

### AUTUMN'S MONITIONS.

BY MARGARETTA MCNARY.

Ay, Autumn, in my early years I dreaded thy return,
But now I love thy presence well, and for thy coming yearn;
For when thou art beside us and thy plaintive voice is heard,
The fountains of my better thoughts with pleasant force are stirr'd.

I know that some have called thee a ravisher of flowers,
A beauty spoiler, seeking prey amid the woods and bowers.
I love thee none the less, howe'er, and when I hear thy moan
I feel that music rich and deep, and beauty are thy own.

Who loveth not September, that month of *double* bloom?
When on the gale the tuberose is flinging her perfume,
And the aster, and the dahlia, and the helianthus stand,
Like princes 'mid the lovely ones to guard the "flowery land."

'T is true they bloom to perish, and we sigh to see them fall,
But they leave in their departure a monition to us all:
They have bloom'd and gladden'd thousands on hill, in vale, and glen,
And the earth was better for them, and should be so for men.

In autumn 'tis that first we feel the year is waning old,
The greenness of the forest fades, the summer winds grow cold,
And ripen'd fruits lay on the ground, like showers of golden hail,
While purple-tinted clouds along the west horizon sail.

But gorgeous as the autumn is, 't is hurrying away,
And darker hues and stormier hours will soon make up the day,
The leafless trees will shiver then, the skies be as a pall,
Till the snow-wreath settles on the scene, a winding sheet for all.

Methinks these facts admonish us as moments ebb away,
To lay a store of knowledge up ere mental powers decay,
Yet more each grace to cultivate which goodly fruit will bear,
And, oh, the heart from noxious plants to ever weed with care.

Who giveth Autumn beauty, yet sends the early frost,
But loving all the works He's made, takes heed that nought is lost,
And keeps the tiny bulb alive through the long winter's night,
To burst with freshness and to bloom a future day's delight?

The God of seasons doeth thus, and surely doeth he care
For man made in his image more than for these frail as fair:
Ah! yes, ye weak who in him trust, through death's long night shall sleep,
Secure from ev'ry fear of harm, for He the watch will keep.

Oh, is not this a lovely theme, this holy faith of ours,
The grave shall yield us fair again, as the garden doth the flowers;
Yet not like them to pale and be the tenants of the tomb,
But to flourish on celestial soil in never-fading bloom.

*Brooklyn, September,* 1838.

### CHRISTIAN COMFORTS.

To give you comfort while you are puffed up with high thoughts of yourself, would be to give a strong cordial in a high fever. Religion keeps back her cordials till the patient is lowered and emptied—emptied of self. If you had a wound, it must be examined and cleansed; ay, and probed too, before it would be safe to put on a healing plaster. Curing it to the outward eye, while it was corrupt at bottom, would only bring on a mortification, and you would be a dead man, while you trusted that the plaster was curing you. You must be, indeed, a Christian, before you can be entitled to the comforts of Christianity.

If God is with you, you will want neither company nor comfort.—*Rutherford.*

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5 vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett

NEW BOOKS just received at the Depository, 142 Fulton street.
*Dr. Coit's Edition of Townsend's Bible*, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
*Memoirs of Mrs. Hawkes*, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
*Home Education*, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy
J. F. Macully, Arithmetic, Algebra, Mensuration, &c
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3wi.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract. Open every day from 9 in the morning till 10 at night. Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each. aug18 tf

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

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|---|---|
| Music, (extra,) per quarter, | $12 |
| Drawing and Painting, | 5 |
| Chinese an Poonah Painting, per course of lessons, | 6 |
| French, | 5 |
| Spanish, | 5 |

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
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